

Take heed of both Extremes:
O R,
Plain and useful Cautions
A G A I N S T
P O P E R Y,
A N D
P R E S B Y T E R Y:
By way of
D I A L O G U E.

In Two Parts.

By LUKE DE BEAULIEU.

L O N D O N:

Printed for Henry Brome, at the Gun in
St. Paul's Church-Yard. 1675.

Take heed of both Extremes:

Plain and useful Cautions

AGAINST

POPERY,

AND

PRESBYTERY:



DIAGRAM


IN TWO PARTS.

BY ALEXANDER BRADLEY.

LONDON:

Printed for Henry Broom, at the Gun in
St. Paul's Church-Yard, 1772.

TO THE
Christian, Courteous and Impartial
R E A D E R.

 Would fain oblige thee in the beginning of my Book, because possibly the rest will not please thee so well: Therefore instead of a Preface or a short Advertisement, wherewith usually the Reader is put off, I give thee an Epistle Dedicatory. This I hope will prove acceptable, in that it is a new device, and also because thou mayst have very cheap the Honour of having had a Book Dedicated to thee. But yet besides I assure thee, that this Book of itself is worth thy reading;

The Epistle Dedicatory.

for it will make thee see in their natural shape and colours, many things which before appeared only under a disguise: and if thou art a Lover of Truth (as all pretend to be) thou canst not but rejoyce to see it come out from under the Cloud, where before it lay hid. And withal, thou mayst use it as an Antidote against the Infection of some sugared Poisons, which many venture to drink of, not knowing their deadly Qualities. Therefore I require thee, that thou wouldest not fling away the Book as soon as thou findest some things in it, against thy former persuasions or thy present liking: for oftentimes wholesom Physic is the most unpleasant, and if thou readest through, and then repentest of thy labour, I give it here under my hand, that I also will repent of mine:

The Epistle Dedicatory.

mine : but if the Book doth work upon thee the good effect I intended, all the Requital I expect is this ; that as thou art unknown to the Author , so thou wouldest not enquire after him, because he is unwilling to be known any otherwise than by being

*Thy Real Friend and
Affectionate Well-wisher,*
L. B. P.

1944-1945

THE P R E F A C E.

MAny Learned Books have been written against the Errors of the Church of Rome, by several worthy Champions of the Church of England, but usually they read them most that have least need of them, while in the mean time they that have but little of knowledge are left unarmed against the Crafts and Subtilties of the Propagators of the Roman Faith. I know there is an in-bred Aversion to Popery in the major part of our People, but Popery is now a word of a very dubious signification, and means rather what every one dislikes, than what is so indeed: and it is to be seen in the second part of this Book, that they that exclaim'd most against what they pleas'd to call Popery; ran themselves into the worst of Popish Errors.

However, 'tis not a brutish Hatred or a blind Zeal against unknown Errors can secure us from them: A man may easily embrace

The Preface.

his mortal Enemy, if he knows him not, or if he meets him under a disguise. Jesuites are Travesty among us, and so is their Doctrine; they put a strange garb as well upon their Opinions, as upon their Persons, and I am confident they win more Profelytes by mis-representing the Popish Religion, than by proving it to be true.

Therefore, that they might no longer be imposed upon, that have not the leisure or the capacity of knowing what the Papists do really believe, contrary to that sound and orthodox Doctrine, which is profest in the Church of England; I have here set down their real Opinions, taken out of their most approved Doctors and the Council of Trent itself, having transcrib'd their very words, without any the least alteration, and then English'd them as faithfully as their sense did require: And afterwards I have added some of those places of Scripture which I thought most expresse against those Errors which our Church hath rejected, as being contrary to Gods Word and the Faith of the Primitive Church.

Now if any man likes those Doctrines of the Church of Rome as they are really in themselves, and as they stand in opposition to the Word of God, let him embrace them,
if,

The Preface.

If it so please him: but let none flatter himself or be made to believe by others, that the Popish Tenets I have mentioned are not so bad as I represent them, for I have used the very words and Expressions of their own Authors, which certainly could not be made either better or worse by being transcrib'd by me.

Perhaps I shall be censur'd for having writ my Book Dialogue-wise, and not well manag'd the Intrigue; but if they that find faults with this, like the matter, let them not mind the form, if not, I had as lieve they should dislike both as but one onely. My design was not to make a Dramatic Piece, but to make my Actors speak truth. This way of writing is easie to the meanest capacities, and I am minded to imitate at least in the method, that excellent Dialogue, call'd the F.D. However if I can profit those that shall read me, I little care whether I please them or not.

And now if it may be lawful for a Controvertist to moralize a little, give me leave to tell thee, Dear Reader, that what I have written is not to engage thee into Disputes and Religious Quarrels: I had rather thou shouldst read The whole Duty of Man, and the excellent Discourse which that pious
Author

The Preface.

Author hath written against Disputes in his Decay of Christian Piety, than this Book of mine. By discovering the foul stains of those Religions that make shew of a fair and specious outside, my design is not to teach thee how to rail at them, or wrangle with their followers: But to make thee love and obey that holy Religion which is taught in the Church of England, and which promiseth rewards to her followers, not for hating those that are of different Persuasions, but for obeying the Precepts of Christ. If thou art an ill liver, no matter what Religion thou art of, thy recompence shall be according to thy Works; if not, thy Creed and a Good Life will do thy soul more good than much Knowledge and Activity in what concerns the Differences among Christians in points of Religion. And if thou dost ask me, why therefore I should meddle with them and not be wholly employed in the performance of good Works? I answer somewhat like as Aphraates did Valens, when he came into Antioch to oppose himself to the then prevailing Error of Arius, and the Emperor askt him, why he had left his Religious Retirement to come into the City. Niceph. l. II. c. 2. *Μακρὸν ἐρημικὸν καὶ δαίμονας ἀγιάων τὸν ἀνίστημι, &c.* When the flock of Christ is in danger

The Preface.

danger of being seduced, it behoves me also to do my utmost endeavour for its Preservation. And when my heavenly Fathers house is set on fire, I will by all means endeavour to quench it, and fling water upon it though it were but one drop.

Popery

Imprimatur.

Tho. Tomkyns.

Ex *Ed. Lambethensis*,
Decemb. 13. 1675


Popery Manifested,

AND THE

Papist Incognito made known:

By way of **DIALOGUE** between a
Papist Priest, a Protestant Gentleman, and
a Presbyterian Divine.

The First Part.

P.  Ir, your humble servant, I come to wait you upon a double account, to give you thanks for the Civilities I have heretofore received from you, and to spend in the best Company I can, that short time I am allow'd to stay in *England*.

G. I protest Master --- it grieves me that contrary to our inclination we should be forc'd to be thus severe against you for to secure the peace of the kingdom: And were it not that your Religion stands in opposition to the good and peaceable intentions which I believe some of you may have, I do protest that I my self would heartily intercede for your staying and living quietly with us: However you are very welcome.

P. Sir, I know you to be of a very sweet nature, by a long experience, and I will requite
your

your kindness by praying heartily for your conversion to the true Catholic Faith.

G. Master — I thank you for your good will, but I believe if your Prayers be heard, I shall never be of your Religion, for if it hath the truth, yet therewith ye have mixt so many false Doctrines particular to your own Church, that it can never be justly call'd, The true Catholic Faith.

P. Sir, you speak as you have been taught, but did you well understand those things as you call false Doctrines, I am sure you would be of another mind.

G. Well, we are entred *ab abrupto* upon a Subject that will help us to pass away the time, therefore I desire you, my good Friend, for our old acquaintance sake, to let me know positively the truth of what your Church believes in the chiefest things we differ from you, as it is taught and recorded by your most approved Doctors.

P. I will with all my heart, as far as I am able, and that you may not think I disguise any thing or speak my private Opinions, I will bring the very words of the Council of Trent, or Bellarmin, or Stapleton, as the Authentic Proofs of the truth of what I shall say, ask you what you have a mind to know.

G. First, let me enquire of what you believe concerning the Holy Scripture; for we make it the Ground and the Rule of our Faith, being perswaded that it contains all things necessary to Salvation.

P. We are much of another mind, for we hold, that *the Scripture doth not expressly contain*
all

all that is necessary to be believed or to be done,
 i.e. that its Doctrine is defective in what con-
 cerns Faith and Morality. *Nos asserimus, in*
Scripturis non contineri expresse totam doctrinam
necessariam, sive de fide, sive de moribus.
 Bellar. de Verbo Dei
 l. 4. c. 3.

G. That's very plain and I believe more than
 you dare say to those you endeavour to make
 your Proselytes. —

P. Nay Sir, before we proceed I must tell
 you, that I expect you would render me like
 for like, and cite the words of *Craumer* or
Calvin, or whatever Authors they are you have
 your Doctrine from, that it may be seen which
 of us hath the better Authorities for our several
 Opinions; pray who taught you, that all things
 necessary to salvation are contain'd in Scrip-
 ture?

G. Our Blessed Saviour, who approved the
 Jews opinion of believing that by the Scriptures
 they might have eternal life, and therefore com-
 manded them to search them. *John 5. 39.*
Search the Scriptures, for in them ye think ye have
eternal life, and they are they which testify of
me. And more expressly *S. Paul*, who affirms,
 that they are able to make us wise unto salvation,
 being inspir'd by God. *These two Texts are*
of more weight with me than the contrary af-
firmations of twenty Cardinals. And as for
 the Authors of our Religion, we own none
 besides Christ and his blessed Apostles. Those
 Doctrines of our Church which are positive are
 plainly contain'd in Scripture, and the best Re-
 cords of the Primitive Church, and are own'd
 and believ'd by you also: and the negatives
 which

2 Tim. 3.
 15, &c.

which are against your Innovations, can neither be disprov'd by Scripture nor the Antient Fathers, but are generally included in the positive. All this is to be seen in the learned labours of many of the Reformed Doctors. I will not make our Discourse so tedious, as to rehearse what they have said upon that subject, therefore I desire you to be contented with a few plain Scriptures, which I will bring to authorize our denying those Articles of your Roman Faith, we have rejected.

P. Well, do so if you will; but let me tell you, that Scripture is not to be the judge of Differences in Religion; 'Tis the Pope and Council must decide all Controversies and declare the

Bellar. de *true sense of Scripture. Judicem dicimus veri Verbo Dei sensus Scripturae & omnium Controversiarum esse*
L. 3. c. 3. *Ecclesiam, id est, Pontificem cum Concilio.*

G. I don't believe it, for I find that God
Isa. 8. 10. sends his People to the Law and to the Testimony to examin the Doctrine of the Prophets; and I hope the Gospel may as well have the Privilege, that by it we should examin the Doctrine of the Pope. Christ tells the Saducees that they cried because they knew not the Scriptures. It is said in the Parable of Dives, They have Moses and the Prophets, let them hear them. And it is recorded to the praise of the people of Berea, that they searched the Scriptures daily to see whether those things were so. In all these the Scripture is made Judge of Controversies, and by it the Doctrine of S. Paul himself is tried and examined.

P. But for all that, the Scripture is very obscure and harder to be understood than the Notions

Mar. 13.

24.

Luke 16.

29.

Acts 17.

11.

of Metaphysic. Certe si scientia Metaphysicorum difficilior, --- quomodo non obscurissima erit Scriptura quæ de rebus longe altioribus agit. And if the People should read it, it would do them more harm than good, for 'twould be an occasion of their falling into error about those Doctrines that concern Faith and a good Life. Populum non solum non caperet fructum ex Scripturis, sed etiam caperet detrimentum, acciperet enim facillime occasionem errandi, tum in doctrina fidei, tum in præceptis vite & morum. Therefore all men ought to follow the Decisions of Popes and Councils, that they may be guided in the truth.

Bellar. de
Verbo Dei.
l. 3. c. 1.

Et ibid.
l. 1. c. 154

G. Nay, I would have the people follow the judgment of the Church they live in, but I would have them to make use of their Rationality to chuse the Communion of the purest Church, according to the Word of God (and if they have learning enough) according to the four first General Councils and the Primitive Christians; and not deny their Reason, and the plain meaning of Scripture and make themselves blind, that they may be led by those that pretend to Infallibility and a supreme Authority in things of Faith. As for the Decisions of your Popes and Councils, it hath been observed by learned men of ours, that they are also subject to mis-interpretation, and that they have not been able so much as to compose any one of those Differences that have been and are still amongst you. And indeed, why should not God speak as plain as the Pope in what is absolutely necessary to be known? Is it because he is not able, or because he is not willing we

should know the truth? But, Friend, whilst you tax the Scripture with obscurity and make the people think 'tis a dangerous Book, see whether you do not give the lie to God himself, who saith, *The Law of the Lord is perfect, converting the soul: the Testimony of the Lord is sure, making wise the simple*, (according to Rome it should have been, making the simple to err) *The Statutes of the Lord are right, rejoycing the heart, the commandment of the Lord is pure, enlightning the eye*, (not blinding or darkning the eye.) In another place, *Thy word is a lamp unto my feet, and a light unto my path*. Could any thing be more expresse against the charge of obscurity? And so, S. Paul saith, *If our Gospel be hid, it is hid to them that perish, in whom the God of this world hath blinded the minds, — lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them*. It seems the Gospel hath a light that shines unto men, and the devil endeavours to blind them that they may not see it: and whether the Pope be not an useful instrument to that effect, let them judge that are not yet quire blind. Sure if there was so great a danger in reading the Scriptures, God would not have commanded his people so absolutely to study his Law; Christ would not have preached to the multitudes (for his words might be misinterpreted as well spoken as written) and the Apostles should not have directed their Epistles to all the people of *Corinth, Ephesus, &c.* We should rather have been forbidden searching the Scriptures, and sent to *his Holiness* to know what we must believe and do.

P. Sir,

P. Sir, you are tedious in your Reasons and Proofs, and whereas I cite only one of our approved Doctors at a time, and that in few words: you bring me I do n't know how many places of Scripture. I had rather you would tell me what *Luther* or the Church of *Geneva* have resolv'd in these Controversies.

G. 'Twould be to no purpose, for we regard not their opinions, nor those of any private men, but as far as they agree with the truth: Our Church is founded upon that Catholic and unchangeable truth which God hath revealed in the *Sacred Book*, and which hath been and is still entertain'd, by all those that own the Fundamentals of Christianity. Therefore as I have told you, 'twill be the shortest way for me to back those Doctrins of our Church which oppose any of yours by the authority of Gods Revelations, his most Holy Word, which is a sufficient foundation for us to ground our faith upon.

P. As far as I can see, you are run a great way off from us, for we (as many as own the Pope to be the Head and Monarch of the Church) never mind what the Scripture saith, we follow blind-fold the Judgment of our Church, as a most infallible guide. *We believe* Bellar. de
that neither the Pope, nor the particular Church Rom. Pont.
of Rome can err in things of Faith. Non solum l. 4. c. 4.
Pontifex Romanus non potest errare in fide, sed neq;
Romana particularis Ecclesia. No Sir, take it
from *Bellarmin*, It is absolutely impossible that the Bellar. de
Church should err in any thing, whether it be ne- Eccles.
cessary or not. Nostra est sententia, Ecclesiam ab- l. 2. c. 14.
soluto

solute non posse errare nec in rebus absolute necessariis, nec in aliis.

G. And you, Sir, take it from experience, that the Church of *Rome* could and hath greatly erred in many things (if it be an error to make huge additions to the antient Creeds, and to go directly against the Word of God) And though it be impossible that ever the Universal Church should forsake and deny the saving truths of Christian Religion, because of the Promise of Christ, *Matth. 16. 18.* Yet any one particular Church or Society of Christians, though never so great, may err, and that in Fundamentals, as we know of some Pseudo-Councils that have broach'd or confirm'd damnable Heresies. And

Rom. 3. 4. accordingly the Scripture saith, *Let God be true and every man a liar*: the Bishop of *Rome* himself is not excepted: And doubtless if the Church of *Rome* was infallible, and the only guide that can lead us to heaven: God who hath revealed to us the way to happiness, would not have omitted so essential a thing. But instead of a command wholly to rely on the judgment of the Pope speaking *ex Cathedra*, we are

1 Theff. 5. commanded to *prove all things, and to hold fast*

2. *that which is good*; and again to *try the spirits*

1 Joh. 4. 1. *whether they be of God*; because many false Prophets are come out into the world. Now, how shall we try them, but by the Word of God? and if we find you do not follow it, why should we any longer follow you? Find me as many Texts out of Gods Word, to prove that your great Bishop is infallible, and that we are all bound to believe every thing he saith, as I have pro-

produc'd already for the Divine Authority of Scripture, and its sufficiency to bring us unto Salvation, and then we'll weigh them together, and my faith shall follow the heavier Scale: But when we prove and demonstrate that you err and go directly against Scripture, for you to come and say that it is impossible because you are infallible and free from all error, is to my thinking a very odd and unsatisfactory answer.

P. Well, if you talk of Scripture till to morrow, I am sure ours is the Ancient Catholic Church without the which there is no salvation: But your Religion is a new up-start, you cannot shew me where it was and the Professors of it two hundred years ago.

G. As for the Professors, where they were, and that there were many even in the height of Popery is a long Historical labour, but ready done to my hand by several learned men; the Author of *Catalogus testium Verit.* Abbot, Usher, Fox, White, &c. They were in the Eastern and Greec Churches much larger than that of Rome, they were amongst you, some declar'd and marty'd for it, some for peace sake living in the Communion of your Church, and some conceled for fear of your cruelty, sighing in secret for Liberty and Reformation. But you may satisfy your self fully in their Books.

As for our Religion, It was where it had been above a thousand years, in the Holy Scripture. And suppose (what is utterly false) that soon after its being written all Christian Churches had been so corrupted, as to own fifteen hundred years together those Errors

which now are amongst you; yet still the Scripture had been the same, as much to be obeyed and followed, as if it had always been so. When *Josiah* had found the Book of the Law, he did not sling it by, because it had been hid and neglected, during the reign of *Manasseh* and *Amon* his Fathers, but he caused it to be read before all the people, that they might observe what was contained in it. So now we have the Holy Scriptures read and preached to us, we must not reject them, to follow the Customs of some of our Fore-Fathers, in whose time they were hid and disregarded, for they are as much the Rule of Faith, as if they had never been disown'd. But I say farther, that our Religion was in those Churches in the East and South which never own'd Popery; and even amongst you, our Religion was professed; you believed all along those three Creeds which you and we do still retain, which contain the Articles of our Faith, but not the new additions which are particular to *Rome*: The Popes universal Supremacy and his Infallibility, Transubstantiation, Worshipping of Images, Purgatory, Indulgences, &c. These are neither in Scripture, nor in the first Councils, nor in the Writings of the Ancient Fathers, not so much as in your Creeds (an evident mark of their novelty) but in the late Councils and Constitutions of the Popes.

We confess indeed that there is an universal Church out of which there is no salvation, according to that known saying of *S. Cyprian*, *Deum non potest, &c.* He can be none of Gods chil-

children, who is not a son of the Church: But that Church is the Christian not the Roman Church; and to know which is the Christian Church, or which is the purest of Christian Churches, (for they are all Christian in some measure that own Christ) we must not consult humane Histories; for they cannot inform us of that, and if they could we must not build our faith upon mens report. Bellarmine saith of humane Histories, *Faciunt tantum humanam fidem cui falsam subesse potest*, that they only beget a human faith which may be erroneous. Wherefore in the Controversie betwixt us, which is the purest Church, we must not search old Records and Chronicles, to see which was the oldest, the most visible or the most large and flourishing Church (that is not the Question, and if it were, still human Histories cannot be the ground of a Christian Faith) but we must examin, which agrees best with Holy Scripture (which we all acknowledge to be the Word of God) for no doubt the true Church wherein Salvation may be had, is that which holds that Doctrine which God himself hath reveled to Mankind, whatever her condition may have been in times past.

P. There may be something considerable in what you say, but you Heretics have strange cunninges and subtilties to justifie your Opinions; and yet still for all you have said, you are no better than Rebels against your spiritual Sovereign, you are Schismatics, undutiful Children, that have forsaken your Mother the Church. *The true and only Church wherein Sal-*

De Sacra.
l. 2. c. 21.

Bellar. de
Eccl. 13.
f. 2.

vation is to be obtain'd, guided and governed by the Vicar of Christ upon earth, our holy Father the Pope. *Una est tantum Ecclesia — sub regimine unius Christi in terris Vicarii Romani Pontificis.* But pray do not make such a tedious Discourse as you have just now.

G. Good Sir, sometimes short Questions cannot be answered in few words, I could propose one to you much like that as you put to me, which I believe would take a great deal of your time to answer, that is, Where your particular Religion, your sacrificing of the real and corporal body and blood of Christ for the sins of the living and the dead, your Worshipping Images and Saints, and making them your Intercessors, your Purgatory, Indulgences, &c. Where was all that in the time of Christ and his Apostles? Whereabout can it be found in Scripture or in the antient Creeds or in the four first General Councils or in the three or four first Centuries? But I will not put you to so long and impossible a Task.

As for our forsaking the Communion of the Church of Rome, we were absolutely bound, and in a manner forc'd to do it, because of the many errors which had crept and been brought into it by the Ignorance, Pride, Avarice and Ambition of the late Popes of Rome and their Partizans; and which were confirm'd by your Church, and defended with that violence, that it was death to any man to speak in the least against them: Now you know 'tis a Rule agreed on of all sides, that he is not guilty of Schism that separates, but he that gives a just cause

cause of Separation, wherefore I retort the charge upon you, of being Schismatics, except you can prove by the Word of God, those Doctrins of yours we have rejected to be Divine and Orthodox, for we have left your Church upon this account, that you had perverted the truth of God, and added many false opinions to it, which ye impos'd upon the people as if they had been Articles of Faith. And we find it in Scripture; *Mark them which cause divisions and offences contrary to the Doctrine which ye have learned and avoid them:* 'tis not said, except it be the Church of Rome. And in another place; *Though we or an angel from heaven preach unto you beyond or over and above* (in the Greek *ὑπὲρ* in the vulgar *præterquam quod*) *what we have preached, let him be accursed:* the Pope himself you see is not excepted. Again, we have left the Communion of your Church because it was Schismatic itself, in that it had forsaken the Doctrine taught and believed in the Primitive Church: We have come out of Rome, to return into the more antient and universal Church: We have left the Pope to follow Christ and his Apostles, and we have forsaken you no farther than you had forsaken the truth. The antient Creeds, the first Councils, many good and Fundamental Doctrins we hold together, in these we hold Communion with you: We reject your Communion only in those new Doctrins which ye have superadded to the antient and divine Faith of Christians. And so likewise we rebel not against the Pope, only we set God above him: I'll still acknowledge him to be

Ro. 16. 17

Gal. 1. 8.

a Bishop and the Patriarch of the West, and perhaps I had been civil enough never to have disputed his Infallibility and Spiritual Sovereignty (though I find nothing for it in Scripture) had I not found, that he hath really erred, and that very grossly, whence I infer, that therefore his Infallibility and supreme Authority are Chimeras, mere devices of his own brain, the which I am in no wise bound to obey, being they pervert and oppose the plainest truths in the New Testament: As that Christ is now in heaven by his bodily presence, and not on the Altars; as it is in the Creed, *he is ascended into heaven, from whence he shall come to judge the quick and the dead*, and in Acts 3.20. *Whom the heavens must contain until the restitution of all things*. That we are forgiven and cleansed by the death and merits of Christ, not by Purgatory and Indulgences, 1 Job. 1.7. *And the blood of Jesus Christ cleanseth us from all sins*, *ibid.* 2.2. *He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*. That the offering of himself on the Cross hath fully satisfied for sin, and that his sacrifice needs not be renewed daily and be offered corporally in the Mass for the sins of the living and the dead, as you teach and do, Heb. 9.26. *But now once in the end of the world, he hath appeared to put away sin by the sacrifice of himself, &c.* In those things that are evidently against the Word of God we are resolv'd to follow Scripture rather than the head of your Church, and we'll rather for ever break with him, than to suffer him to put out our eyes, that so he may guide us at his own pleasure.

P. Yea,

P. Yea, those be the fruits of translating the Bible and performing Divine Service in the vulgar Tongues; every one of you can find fault with the Doctrins and Constitutions of the Church, and talk Scripture from morning to night; we see among your selves what Disorders it hath caused. If your Clergy had been wise enough to have still retain'd the Latin Tongue in all their Ministrations, the people could have dislik'd and censur'd nothing, 'twas sufficient for them to have light enough to follow their guides, more submission and obedience with less knowledge had done better. *That hath been the wisdom of our Church to keep the Scripture and the publick prayers of our Church out of the peoples reach by forbidding them to be read in any vulgar tongue. Catholica Ecclesia prohibet ne in publico & communi usu Ecclesia Scriptura legantur vel canentur vulgaribus linguis, ut in Concilio Tridentino SS. 22. Can. 9. Sed contenti sumus tribus illis linguis quas Dominus titulo crucis sue honoravit.*

Bellar. de
Verbo Dei
l. 2, c. 15.

G. Because some men stumble and fall at noon-day, must the Sun be charged with a fault that proceeds from their heedlessness; and would it become one, to say, that therefore 'tis safer to grope in the dark, because then people tread more warily? Or must therefore mens eyes be put out, because then they shall be willing to be led and to follow their guides. S. Peter saith, that the *unstable and unlearned* in his time wrested some difficult things written by Saint Paul, and other Scriptures to their own destruction. Yet he doth not say, therefore let not the common people

people read them, but rather dedicates his Epistle to all those that were partakers of the Christian Faith, and exhorts them *to grow in the knowledge of our Lord Jesus Christ*, *ibid. v. 18.* S. Paul reckons Idolatry, Heresies and Schisms among the fruits of the flesh, *Gal. 5. 20.* but doth not any where impute them to the reading of Holy Scripture: and it hath been observ'd that the perverseness of men of great Learning hath been the cause of Heresies, and not the mistakes or ignorance of ordinary people in reading the Bible. However we have a whole Chapter in the New Testament against the speaking in an unknown tongue as you do

1 Cor. 14. 11, in all your Churches: *If I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me:* that's the relation betwixt your Priests and your people, they are Barbarians one to another, the whole Chapter is to that purpose, and would be too long to be transcrib'd. But if Scripture had been silent in this, one would think that common Reason would have kept men from a practice so absurd and ridiculous; that a man should present a petition and know not what he asks; and be taught his duty by words he doth not understand, is a strange and incredible thing, which Reason alone confutes most strongly. And yet for all this, I do hugely commend the wisdom of your Church in this particular, for that hath maintain'd the Popes Religion and Credit for some hundreds of years; the understanding of Mass and Scripture hath already prov'd fatal to his authority, and should
once

once the rest of his flock be able to compare both together, 'tis to be fear'd he that hath rewarded many of his friends with the gift of titular Bishopricks, might come to be himself a titular Bishop.

P. I see you value an universal Council as little as you do *Bellarmin* alone, and have as many things to object against it; I wonder how you dare in any wise oppose the authority of such an Assembly, and think your Judgment is to be prefer'd to theirs.

G. And I wonder how you can call the Council of *Trent* universal, when there was none in it of the Clergy of the Reformed Churches which are almost as large and populous here in the West, as those of the Roman Religion: But especially, because none of the Christians of *Æthiopia*, nor of those that are subject to the Patriarchs of *Antioch* and *Constantinople* (whose Jurisdiction is of a far larger extent than that of the Bishop of *Rome*) were present at it. Pray did you never hear, that a great Company of *Arrians* met once together and confirmed their Errors and cursed all those that would not embrace it, and call'd themselves an Universal Council: just so did that Company of Papists that met at *Trent*. But had they been twice as many more, you should not wonder how I dare oppose them, but rather consider whether what I say be rational or no, and whether what you call my private judgment be not rather the express words of Scripture. But pray proceed and tell me what your Church thinks of Images and Saints, for we are told that you worship them.

P. Yes,

Bellar. de
Sac. beas.
l. 1. c. 19.

P. Yes, and that very devoutly and to our great advantage by making religious invocations to them whether they be men or angels. Sancti five angeli five homines, pie atq; milititer invocantur.

Acts 10.
26.

Rev. 19.
10.

G. Now I wonder too, how you dare do that, for I find that when Cornelius would have worshipped S. Peter, the holy Apostle took him up, saying, that he himself was a man also. And that when S. John fell at the Angels feet to worship him, the Angel hindred him, saying, See thou do it not, I am thy fellow-servant, worship God. Who told you 'tis more lawful now? Or that they are not still of the same mind (for belike the Worship of Latreia was not offer'd them) and how can you call on the Saints for help, being you have not yet put them in your Creed?

Rom. 10.
14.

Col. 3. 18.

for S. Paul saith, *How shall they call on him in whom they have not believed?* And more than so, he gives us warning against the plausibility of the Doctrin of worshipping Angels. *Let*

Mat. 4. 10.

Acts 2. 21.

no man beguile you of your reward in a voluntary humility and worshipping of Angels, intruding into those things which be bath not seen, vainly puffed up by his fleshly mind. I take the practice of our Church in worshipping God alone to be much safer, for we are bid by our Lord Jesus Christ so to do. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* It is said in the Acts, *Whosoever shall call on the name of the Lord shall be saved.* Could you produce as much for the Worshipping of Saints, we would do it as devoutly as you. But rather to the contrary, we find that when the Apostles desired Christ to teach them to pray, not only to pray God, but

but in general to pray : he told them, *When ye* Luc. 11. 17.
pray, say, Our Father, &c. there was not a
 syllable for the Saints. And S. Paul, when he
 had said, *That Christ is our High-Priest in heaven,* Heb. 4. 16
infern, let us therefore come boldly unto the throne
of grace, that we may obtain mercy. He doth not
 say, Let us go to the Saints, that they may ob-
 tain mercy for us. Nothing is to be found in
 Scripture but what discountenanceth the Pra-
 ctice of your Church in Praying to Saints :
 Pray, what reasons have you for it besides the
 command of the Pope.

P. There may be many, but I can tell you
 of two very strong ones: First, *Because they*
know our necessities and the very thoughts of our
hearts, and so can hear our prayers at all times.
 Bellarmine is express in it: *Non verum est quod* Bellar. de
assumitur Sanctos ignorare quod ab illis petimus; San. beat.
non est dubitatio esse possit, quemadmodum cognos- l. 1. c. 20.
cent, & quæ solo cordis affectu interdum proferuntur,
tamen certum est eos cognoscere. And se-
 condly, *Because they are our Mediators and inter-*
cede with God for us. Neque est cur timeamus nomen
 mediatoris transferre ad Sanctos, sicut ad eos trans-
 ferimus nomen advocati & intercessoris. And ac-
 cordingly it was decreed by the Council of Trent,
Mandat sancta Synodus omnibus Episcopis, &c. Con. Trid.
omnes fideles instruant de Sanctorum intercessione, S. 25. De-
invocatione, reliquiarum honore & legitimo imagi- cret. de
num usu. — *Doceant eos bonum atque utile esse eos* Inv. Sanct.
invocare, ad eorum orationes, opem auxiliumque
confugere. — *Imagines Christi & Sanctorum in*
templis habendas eisque debitum honorem & venera-
tionem impertiendam. — *Quod, per imagines*
 quas

Ibid,

quos osculamur, & coram quibus caput aperimus, Christum & Sanctos adoremus & veneremur. The people must be taught by the Clergy, to pray to Saints, to flee to them for succour and help, and also for their intercession, to honour their shrines and reliques, to have their images in Churches, and give them their due honour and worship by kissing of them, and by kneeling and being bare to them.

G. Yes, I know you do so, and burn Candles, and go on Pilgrimages to them, and offer gifts to them, and a great deal more than I can think of. But the more shame for you, for were your reasons true, yet they could not justifie such doings, but rather what we all grant and practise, that the Saints should be mentioned with honour, that the memory of them should be precious to us, and that we would imitate their virtues, and thank God for all the blessings we receive from them. And yet 'tis very improbable, that they should know the thoughts of all men at once, for 'tis a thing that belongs to God only, and seems to contradict these

Eccl. 9. 6,
& 7.

1 Kings 8.
39.

Rev. 2. 13

1 Tim 2. 5.

1 John 2.

3. 2.

Joh. 14. 6.

Scriptures: That the dead know not any thing of what is done under the Sun: That God only knows the heart of all the children of men: And that it is he that searcheth the reins and the hearts. And as for your second reason, we deny not but that the Saints glorified may pray for the Militant Church; only we say that to make them our Mediators and Intercessors, and to pray by their merits is expressly against these Scriptures: There is one Mediator between God and men, the man Jesus Christ. I am the way, the truth and the life, no man cometh unto the Father

father but by me (not by the Saints) If ye ask any thing in my name, that will I do. If ye ask any thing in my name, I will do it, (not if ye ask in the name of the Saints.) Through him we have access by one spirit unto the father: and lastly, to conclude and shew that the Practice of our Church is well grounded and safe. It is said Heb. 7. 25. He (Christ) is able to save to the utmost those that come unto God by him, seeing he ever liveth to make intercession for them.

As for your representing God in bodily shapes and worshipping the Images of Saints, 'tis well the Council of Trent is so expresse for it, for I am sure the Holy Scripture doth not in the least authorize but rather condemn it. Thou shalt not make to thy self any graven image nor the likeness of any thing that is in heaven above, &c. and in another place, Take ye good heed unto your selves for you saw no manner of similitude when the Lord spake to you in Horeb, — lest ye corrupt your selves and make you a graven image, the similitude of any figure, &c. And that Images should not be worshipped in any wise, what can be more expresse than the second Commandment? Thou shalt not bow down thy self to them nor serve them. And now who will wonder that you believe Doctrins not contain'd in Scripture, when ye teach and command what is so directly against it.

P. You fanſie that we transgress the Commandments, but we say that we can fulfil them all, and that some do so, and more than is commanded too, There are those amongst us who are so far from committing any sin, that they can do more than is required of them by God, *Poteſt homo*

C

facere

Ibid. 13;
& 14.

Eph. 2. 18;

Deut 5. 8.

Ib. 4. 15;

Ex. 20. 5;

Bellar. de
Just. l. 4.
c. 13.De Monac.
l. 2. c. 7.

facere plus quam Deus praecepit, multo magis potest implere praeceptum.

G. Very good, so say the worst of our Fanatics, that they are perfect and without sin: yet I confess, you do not fanlie your people to fanlie so, that privilege is granted only to some choice ones and that long after they are dead, and therein you act with much discretion, as

Contr. 3.
Quæst. 11. *Stapleton* saith, *Summa cum ratione introductum fuit ut Canonizatio per solum summum Pontificem fiat.* For some must be more than just that the Pope may have works of Supererogation to hoord up, and the people must be kept from that Perfection that he may have Chap-men to buy those sacred Wares. But God's *Amannenses*, who had none of them to sell, teach quite otherwise, that *There is no man that sinneth not*: that *If God should mark iniquities, not any man could stand*: that *There is not a just man upon earth that doth good and sinneth not.* In all these there is not so much as one Frier excepted. So the dearest Apostle of our Blessed Saviour tells us, *If we say that we have no sin, we deceive our selves, and the truth is not in us.* God requires the utmost of our love, whatever we do out of love is due, and sure what we do upon other Motives is not meritorious (in that sense as you take it) *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind.* And our Blessed Lord and Redeemer hath taught all Christians even the most perfect, to say in their daily Offices, *Forgive us our sins.*

1 Kings 8.
46.
Ps. 130. 3.
Eccl. 7. 20.
3 Joh. 1. 8.
Matt. 22.
37.
Luk. 11. 4.

P. You know how the Fox that had no tail would perswade others to cut off theirs: I am sure

sure we are told, that you live most unchristian lives, and that ye have an irreconcilable quarrel against all Good Works: Therefore ye would fain persuade us that no body can attain to Perfection here, and that Good Works are not meritorious. But for all you can say, *We will believe that they are, and that not only of temporal blessings, but of life eternal is self and of the highest degree of glory, by their own dignity. Probavimus bona opera justorum vere & proprie esse merita, & merita non cuiuscunq; praeiudicium sed ipsius via aeternae. Nos existimamus vitam aeternam, tum quoad primum gradum tum quoad ceteros, reddi bonis meritis filiorum Dei.*

Bellar. de
Justif. l. 5.
c. 1.
Ibid. c. 20.

G. We little regard those foul aspersions you cast upon us, the first and best Christians were made as vile by the Heathen as possibly you can make us; neither have we any quarrel against good Works. We make them absolutely necessary to salvation, and we teach according to Scripture, that God will reward them with eternal life; but to say that they do really and properly merit it *ex condigno, without respect to Christ and the Promise*: We dare not be so presumptuous, especially because of these Scriptures, *The wages of sin is death, and the gift of God is eternal life through Jesus Christ our Lord.* It should have been according to your Doctrine, And the wages of works is eternal life. Enter *not into judgment with thy servant for in thy sight shall no man living be justified*: How much less rewarded with the highest degree of eternal glory. *When ye have done all those things that are commanded you, say, we are unprofitable ser-*

Ro. 6. 23.

Pf. 143. 2.

Lu. 17. 10.

wants: *We have done what was our duty to do.* But I forget that you can do more than all that is commanded you, and belike 'tis that overplus that makes the Merits of Condignity. S. Paul
 1 Cor. 6. faith, *That we are not our own, because we have*
 19, 20. *been bought with a price.* And in another place,
 1 Cor. 4 7. *What hast thou that thou didst not receive?* And
 Ro. 8. 18. *lastly that the sufferings of this present time are*
not worthy to be compared with the glory that shall
be revealed in us. Let any man weigh these
 Scriptures, and see whether they favour more
 your absolute Merits, than our Doctrin of de-
 nyng our own righteousness for to rely on
 Gods merciful Promises in Christ for a reward
 to our sincere though imperfect Services and
 good Works.

P. Well, if we had no Merits of our own,
 yet we are not left destitute. Oh, the happi-
 ness of those that live in the lap of the Church!
 that good Mother will let them want for no-
 thing; if a child of hers is not furnisht with
 meritoriousness, but hath rather many sins to
 answer for, as it is the case of a great many,
 yet he shall not be left without help. She will
 make over to him the satisfactions of others,
 who have suffered more than their sins requi-
 red. *In bonis actibus hominum justorum duplex*
valor sive presium assignari potest; meriti videlicet
& satisfactionis; — Opus bonum qua parte meri-
torium est non potest alii applicari, potest tamen qua
satisfactorium; — Extat in Ecclesia thesaurum
satisfactionum Christi superfluentium ad quem per-
tinent etiam passiones Beate Marie Virginis &
omnium aliorum Sanctorum qui plus passi sunt
quam

Bellar. de
 Indulg.
 l. 1. c. 2.

quam eorum peccata requirerent. Satisfactiones Christo & Sanctis supervacaneæ applicari possunt aliis qui rei sunt luenda pena temporalis, --- Eccl. I il c. 3. clerie pastoribus auctoritas divinitus concessa est thesaurum satisfactionum dispensandi, ac per hanc indulgentias concedendi; --- Prælati Ecclesiæ dispensare possunt Christi passionem tum per Sacramenta tum per Indulgentias, passiones vero Sancto- rum nonnisi per Indulgentias.

G. Pray give me leave to English it, to my thinking the Doctrine is pleasant; you shall see how well I relish it: that is to say, *That the good Works of just men have a twofold value, one side of them is meritorious and the other satisfactory; the last may be given to others, but the first may not: and that in the Church there is a treasure of the superfluous satisfactions of Christ, of the Blessed Virgin, and all other Saints, who suffered more than in justice they ought; Which treasure is disposed of by the Pastors of the Church according to that authority as God hath given them to those who are guilty of temporal pains, and that with a great deal of Art and Industry, for the Passion of Christ is given by the Sacraments and Indulgences, but the Passions of the Saints by Indulgences only.* I protest you are witty folks to devise such pretty things as these; no wonder if you will not be tied to the written Word, when you are so good at inventing. Honest Novator, were I minded only to point out all the Impertinences included in this Doctrine, it would confuse itself or at least appear most ridiculous. I would fain know who told Bellarmine, *Pena eterna commutatur in temporalem quando remittitur culpa.*

- That when the guilt is forgiven, the eternal pain is changed into a temporal.* I know this was necessary to build upon, the Doctrin of Indulgences and Purgatory, but the Scripture that hath no such Doctrins makes no such distinctions at all, but saith in general, *Cursed is every one that continueth not in all things that are written in the Book of the Law to do them*: No commutation of the eternal into a temporal pain; he that transgresseth deserves the curse of the law. But *Christ hath redeemed us from that curse*. Wherefore there remains no more satisfactory pains to the penitent sinner. God may indeed visit him still with Chastisements and temporal Judgments, but who told you that it must be to make him satisfie for his sins, and if it were, who gave the Pope power to sell the sinner an Indulgence, and so take off that punishment as he pretends to do? *S. Paul* saith, *that the wages of sin is death*; but he saith in another place, that *Christ died for us*, and that by that means, *there remains no more wrath to those that are in Christ*. But admit there had been part of the punishment due to sin to be suffered here and part hereafter, and that so, a twofold satisfaction had been required; yet to say, that *Christ could not satisfie for the temporal pain*, would be impious, to say that he would not, is to speak without book or rather against it; for *S. John* saith, *Behold the Lamb of God that taketh away the sins of the world*: He doth not say, that he leaves part of them to be taken away by the satisfactions of Saints. *S. Paul* also, *that he gave himself a ransom for all*; and *S. Peter*

S. Peter, that *his own self bare our sins in his own body on the tree*; and lastly that *there is no condemnation to those that are in Christ*. In all these the satisfaction of Christ is general, and there is not one place in Scripture that restrains it to one part of the punishment. But to do you right you do not absolutely deny, that Christ hath also yielded a satisfaction for the temporal pain, only you will not have him to give it gratis, the Pope must sell it; and you will not have it to be sufficient of itself, but your own and the Saints must be added to it. Whereas it is written, *That there is no salvation in any other, and that he bore our griefs and carried our sorrows, that he was wounded for our transgressions and bruised for our iniquities, and that God laid on him the iniquity of us all*. Nothing like that is said of any man, but of them all it is written, *That every one shall bear his own burthen, and that we shall appear before the judgment-seat of Christ, that every one may receive according to what he hath done, not according to what S. Francis hath suffered for him*. But pray tell us some more of the care of your Church for her necessitous Children.

1 Pet. 1. 24
Rom. 8. 2.

A. 4. 12.

Isa. 53. 4.
& c.

Gal. 6. 5.

P. Why, if by their carelessness or poverty they have not bought as many Pardons and Indulgences as would satisfy for the remaining temporal pains, which the merits and blood of Christ did not take away, there is provided for them a place of Torments called Purgatory, where they are to suffer until they have given full satisfaction, or some of their friends have procur'd them a Release by Masses or Indul-

gences or some other way, and after that they are received into heaven. *Those pains of Purgatory are most intolerable and far greater than any upon earth: this Reason and Revelations and the Fathers have assur'd us of. Pœnas purgatorii esse atrocissimas & cum illis nullas pœnas hujus vite comparandas, docent patres, probant revelationes & ratio. And if any one denies Purgatory, thinking that God hath so pardoned him by Christ as that there remains no temporal pains whereby he must satisfy the divine justice either in this world or in Purgatory; Bellarmine and the Council of Trent condemn him to burn for ever in Hell.*

*Ibid. l. 1. Constantiter asserimus dogma esse fidei Purgatorium, adeo ut qui non credit illud ad idem nunquam sit per-
6. 15. venturus, sed in gehenna sempiterno incendio cruciatur.*

*Concil. Trid. S. 6. Si quis dixerit culpam ita remitti & reatum
Can. 30. æterna pœna deleri, ut nullus remaneat reatus pœna temporalis exsolvenda, vel in hoc seculo vel in futuro Purgatorio, antequam ad regna cœlorum aditus patere possit, Anathema sit.*

G. Well done Holy Fathers! curse them stoutly, those Heretics that would put out that sacred fire which warms you and makes your Pot boil. Now the cheat is complete, I see your Church-men are resolv'd to have money by hook or by crook. If people have wit enough as not to be persuaded to buy Indulgences while they live, at least 'tis hop'd that when they are dying, when their Reason is weak and their fears strong, that they shall be willing to part with those goods they can keep no longer, to purchase a total exemption from, or at least a quicker passage through those dreadful Flames, which,

which, they are told, will torment them God knows how long. And if that should fail, their surviving friends it may chance will have some pity upon their souls, and buy for them all those assistances the Church can afford, to help them out of their miseries; and so dead or alive, they are like to pay for that care your Church takes for their well-being.

But I wonder that your Clergy, who have power by their Masses and Indulgences to deliver Souls out of Purgatory as fast as they please, should be so hard-hearted as to let them lie there, except they or their friends have paid for their deliverance: And I wonder as much at your Peoples folly, that they don't make a sufficient provision of Indulgences while they live, for to carry their Souls straightway to Heaven; being they could get more than enough by saying some Prayers, or visiting certain Shrines and Churches which have an extraordinary faculty that way.

But what if the Scripture saith, That the Souls of the Faithful when they depart out of this life do not go into a place of Torments? must we needs be damn'd if we believe it before the Pope? In the Revelations, *Blessed are they that die in the Lord, for they rest from their labours, and their works follow them;* Rev. 14. 13. their own works follow them, not the satisfactory works or passions of the Fryers; and they rest from their labours, and therefore are not in a place of Torments. Certainly, St. John had been an Heretic too, but that Purgatory was not found out in his time, *I have a desire to depart, and to be with* Phil. 1. 23

- 1 Cor. 5. 8 *with Christ: We are confident, and willing rather to be absent from the body, and to be present with the Lord. And our blessed Saviour tells the penitent Malefactor, This day shalt thou be with me in Paradise. Though it hath been, and is still questioned whether the Souls of the Righteous are admitted into the same Mansions of Glory as they shall be after the Resurrection; yet that there is Rest and Bliss in their Receptacles, is certainly taught by these Scriptures: But there is no mention made of Purgatory in the whole*
- Luk. 23. 43. *Bible; rather we are told, That the blood of Jesus Christ cleanseth us from all sin: That, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and that, Christ by himself hath purged our sins; by himself, not by the flames of Purgatory.*
- 1 Joh. 1. 7 *Ibid. v. 9.*
- Heb. 1. 3.

I can't but commend the modesty of your Clergy, that they have not inserted their new-devised Doctrines in the holy Scripture; but rather hid the Scripture from the People: but I do hugely suspect their honesty to perswade men to rely upon such imaginary things as Indulgences and Purgatory, when the best argument to prove that they can in any wise benefit the People, is that they bring great profit to the Church.

P. Yes, I know you would fain bring contempt upon our Clergy: I suppose you envy their mighty Power, in that they can do more than all Men and Angels besides. They have the Keys of Heaven and Hell; except they absolve a man, though he be never so penitent, yet he must be damn'd. *Si non essent Sacerdotes iudices nec vere peccata*

peccata remitterent, nemo periret ex eo solum quod Sacerdotem reconcilians habere non posset, sed, &c. Moreover, they have the power to destroy all the seven Sacraments: *Without their intention goes along with their ministration, the Sacraments are ineffectual and insignificant, and they are accursed that don't believe it.* *Sententia Catholicorum est requiri intentionem faciendi quod facit Ecclesia, ut expresse sacra Synodus Tridentina. His verbis. Si quis dixerit, in Ministris dum Sacramenta conficiunt & conferunt, non requiri intentionem saltem faciendi quod facit Ecclesia, Anathema sit.*

Bell. de
Sacram.
L. 1. c. 27.
Con. Tri-
dent. S. 7.
Can. 11.

G. Indeed if your tale be true, your Priests have a most unlimited Power; and except they use it aright, the poor people are like to smart for it. 'Tis a thing must make them very dear and precious to the Laity, that except they repent, a penitent sinner he must go to Hell notwithstanding his repenting and begging for mercy. But sure you forget one thing in their commendation, that they are as infallible as the Pope; nay more, that they do as well as God know the hearts of men: for 'twould be a very odd thing if they should absolve a wicked Hypocrite and send him to Heaven, or send a true Penitent to Hell by refusing to absolve him. What a dreadful thing must a Priest be amongst you? and how careful must your people be to please them, when by their only thoughts they can damn them as fast as they will? If his intention be wanting when he baptizeth a Child, the poor Creature will live and die a Heathen. If when he marries he intends it not, Master Bride-

Bridegroom in stead of a Wife hath got none but a Concubine. In the Sacrament of the Lords Supper, he may chance to make the people worship nothing but a Wafer, if he doth not intentionally consecrate. And who knows but that intention might be wanting in the Ordination of a Priest, of the Pope himself, or of some of their Predecessors? and then how great are the mischiefs that follow thereupon? Are not those very pious Doctrines? and don't they well deserve the Councils curse that will not believe them? Your Clergy-mens Power is indeed much to be admired, that they can get credit to such stuff as this, and impose so grossly upon the people.

P. No wonder if you are injurious to our Ministers, when you are so to the Sacraments themselves; making them to be but signs to put us in mind of what they signifie. We differ as much from you in this, as in the precedent Article: for we are taught by the holy Council, *That Sacraments confer Grace to the Receivers, opere operato, by their own immediate vertue and efficacy. As the fire burns by its self, (saith Bellarmine) not by the dryness of the wood; so the Sacraments give Grace by their own selves without any disposition or qualification be required of the Receiver, and not as Hereticks say by exciting faith, &c. Catholici probant Sacramentorum efficaciam non pendere ab ulla qualitate suscipientis. — Nam ut ignis urit, &c. Es — ibid. Titulus Capitis tertii, quod Sacramenta ex opere operato conferant gratiam — Non ut concio excitando fidem, ut dicunt heretici.*

Conc.
Trident.
S. 7. Can.
8.
Bel. de
effectu
Sacram.
l. a. c. 1.

Et c. 3.

G. By Mr. *Bellarmino's* good leave, we derogate nothing from the Ordination or the Ministrations of Clergy-men, much less from the two Sacraments which Christ instituted; they all really give and exhibit what they signifie: by them God conveys his Grace really and effectually, at all times, and to all Receivers *non penitentibus obicem*, that do not hinder their efficacy by their indisposition and perverseness. But 'tis very strange that you make spiritual Graces to be inherent in things material, as if they were their natural properties; and make those Elements to work upon our souls by themselves more powerfully, than that very matter that is personally united to them. And 'tis likely to prove a great hindrance to Devotion and Holiness, to tell the people, that whatsoever their preparations or the condition of their Souls be, they shall certainly receive the Grace offered in the Sacraments: so that if a dying wicked man can but make the Priest to believe that he hath attrition or contrition enough to be in a capacity of having the Sacrament administered to him, then the Absolution and Extream Unction will conjure him up to Heaven by their abstruse and powerful vertue: And then who would be at the trouble of living soberly, righteously, and godly, as the Gospel requires, when one may be saved without it? I might bring Scriptures against this opinion, but it confutes it self; and I believe the Owners of it will rather mis-represent, than defend it. But sure the Fathers of *Trent* were got in an ill mood, when they did curse those that would
not

not believe, that under the Gospel there is seven Sacraments instituted by Christ, as they did in the Canons of their seventh Session: for one might look long enough before he could find any such thing in the New Testament, and they were not pleased to say when nor where two or three of them were instituted.

P. Can't you take it upon their credit? and don't you think that as they had more, so they had better eyes than you? Sure you put a great deal of confidence in your capacity, and in your senses! That's the reason I believe that you will not be perswaded, *that in the Sacrament of the Lords Supper the substance of Bread and Wine is really changed into the very substance of the Body and Blood of Christ: so that not only under either kind of the Elements, but also under each the least crumb or drop of them Christ is wholly and substantially contained, his Body and Blood, with his Soul and Divine Nature.* This the same Fathers have taught us, and it shall not be the weakness of your eyes shall save you from the *Anathema* they have pronounc'd against all those that will not believe it. *Sacra Synodus declarat per consecrationem panis & vini conversionem fieri totius substantie panis in substantiam corporis Domini, & totius substantia vini in substantiam sanguinis ejus. Et alibi. Si quis negaverit in venerabili sacramento sub unaquaque specie & sub singulis cujuscuque speciei partibus separatione facta totum Christum contineri, Anathema sit. Si quis negaverit in Sacramento contineri vere, realiter, & substantialiter, corpus & sanguinem una cum anima & divinitate Domini*

Concil.
Trid. c.4.
S.13.

S.13.
Can.3.

S.13.
Can.1.

mini — ac proinde totum Christum, Anathema
 sit.

G. Should they put out my very eyes with their fulminations, I cannot believe the Gloss as they have made upon the Text of the Institution of that Sacrament. I believe what Christ said, *That the Bread and Wine are his Body and Blood*: after what manner he best knows; I am sure his words are true and real, though mysterious beyond the reach of our reason. A little modesty had better becom'd your holy Fathers than thus peremptorily to define things which they themselves confess to be abstruse; and by their Definitions heap absurdities one upon another, make a thin Wafer, and every crumb of it distinctly to become a whole and entire Body, so that you receive at a time as many Bodies of Christ as there is little parcels in the Bread you take. And what becomes of all those entire Bodies and Souls in your Stomachs, who knows? And how Christ came by such an infinite multitude of Bodies, when we read but of one that was conceived by the Holy Ghost in the holy Virgin, and now sits at the right hand of God, as we say in our Creed? And what will become of them all? whether they shall be reduc'd to nothing, or glorified also, after they have been a certain time in the Stomachs of the Receivers? These and many more Questions, some whereof very impious, have been and are still disputed amongst your School-Divines. Why was a Mystery, which should be the object of our faith and reverence, made a perplexed Riddle, by making the object of our sense gross and

Eph. 3. 17. and material? The Scripture saith, *That Christ dwells in our hearts by faith*, not by a corporal presence which requires no faith: as to that manner of presence, Christ saith, *The poor ye have always with you, but me ye have not alway*: Mat. 16. 11. And St. Paul, *Seek ye the things which are above, where Christ sitteth at the right hand of God*. Col. 3. 1. It is written, *That in all things he was made like unto his Brethren*: therefore his Body is but in one place at once; and where it is, is the object of sense as ours be, and as we read his was after his Resurrection, when he told his Disciples, Luk. 24. 39. *Handle me and see, for a Spirit hath not flesh and bones as ye see me have*. And the Angels said A& 1. 11. *when he went up into Heaven, This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven*. These Scriptures are plain and easie, there is no mystery in them as there is in the words of the Institution of the Sacrament: therefore he that believes both according as they are reveal'd, doth certainly better than he that expounds a mysterious Text, so, as thereby to contradict many clear and plain ones.

P. But then how could Christ be really sacrificed in the Sacrament, if his Body and Blood was not there? for we firmly believe that in the Mass the very same Christ who once yielded himself a bloody sacrifice upon the Cross, is bodily sacrificed without blood-shedding: and therein, according to the Apostolical Tradition, is truly and really offered a sacrifice, not only for the sins, pains, satisfactions, and other necessities of the faithful alive, but also for those that are dead in the Lord,
and

and are not yet thoroughly purged. Quoniam in
 primo illo sacrificio quod in Missa peragitur idem
 ille Christus continetur & incruenter immolatur,
 qui in ara crucis semel seipsum cruento obtulit, do-
 cet sancta Synodus sacrificium istud vere propitiato-
 rium esse, — quare non solum pro fidelium viro-
 rum peccatis, panis, satisfactionibus & aliis neces-
 sariis, sed & pro defunctis in Christo, nondum
 ad plenum purgatis, rite juxta Apostolorum tradi-
 tionem offertur.

Conc.
 Trident.
 S. 21.
 Cap. 1.

G. We don't read when Christ instituted the
 Sacrament, that he offered a bodily Sacrifice for
 the sins of the living and the dead, or instituted
 such an one; (though we believe that blessed Sa-
 crament really to be a commemorative Sacrifice
 of that which Christ offered upon the Cross, and
 which was typified as now it is remembered by
 real Sacrifices) we don't read of any adoration
 given by the Apostles to the Sacrament, but you
 teach that it must be worshipped with that high-
 est kind of worship which is proper to God
 alone. *Latria cultu.* We find the same example
 and command for the receiving the Wine as the
 Bread; but you have wholly taken away the sa-
 cred Wine from all but the Ministers, and withal
 pronounc'd a curse to those that should dare to
 say that ye have not well done: as also to those
 that should find fault with your not speaking in a
 vulgar Tongue, or with your speaking very low parts
 of the Canon, and the words of Consecration, or
 with your mixing Water with the Wine, or with
 your celebrating Masses in honour of the Saints, and
 to obtain their intercession: *Si impasturam esse Missas*
celebrare in honorem sanctorum & pro illorum inter-

Conc.
 Trident.
 S. 13.
 Cap. 54

Conc.
 Trident.
 S. 21.
 Can. 14

Concil.
 Trident.
 S. 21.
 Can. 51

cessione apud Deum obtinenda, *Anathema sit.* Si
 quis dixerit Ecclesia Romana ritum quo submissa
 voce per canonis & verba consecrationis proferuntur,
 damnandum esse, aut lingua tantum vulgari Missam
 celebrari debere, aut aquam non Miscendam esse
 vino in Calice eo quod sit contra Christi institutio-
 nem, *Anathema sit.* In a word, let any one
 read the Institution of that blessed Sacrament in
 the three Gospels, and compare it to what is
 now done and taught among you, and if he
 will but believe his own eyes, he must needs
 confess that you have most wretchedly corrupt-
 ed and deform'd it. But against your pretended
 sacrificing of Christ for the sins of the living
 and the dead, I'll oppose these Scriptures: Such
 Heb 7. 26, & 27. *an high Priest became us— who needeth not daily
 as those high Priests to offer up sacrifice first for his
 own sins, and then for the peoples: for this he did
 once when he offered up himself.* By his own blood
 he entred once into the holy places, having obtained
 eternal redemption for us. What need then he be
 sacrificed any more for sin and satisfaction, as you
 teach? At the 26 verse, *Once in the end of the
 world he appeared, once to put away sins by the
 sacrifice of himself: the whole Chapter is against
 Christ being sacrificed again.* Saint Paul saith,
 that the New Covenant which Christ made with
 us in his Blood is this, *Their sins and iniquities
 will I remember no more: and then infers, Now
 where remission of these is, there is no more offer-
 ing for sin.* And at the 14 verse, it is ex-
 pressly said, *That he hath perfected for ever them
 that are sanctified.* And then what need those
 daily Sacrifices or Offerings for sin that are
 amongst

amongst you? Now let your Church boast no more of her infallibility, except she can first prove that those many clear and express Scriptures which speak against her new Doctrines are mistaken, or else that God meant by them quite another thing than what he express, and that men are not to believe any thing of Scripture, though never so plain, until the Pope hath determined how far and in what sense: until that be done, we will, together with the primitive Concils and Fathers, make the Word of God the Rule of our Faith, and adhere to the three ancient Creeds, and then laugh at your wilful and confident Assertions, as we do at that which is call'd a Womans reason.

P. You may laugh as long as you will, you can never scorn us so much as we do you: and for all you are so stout here at home, if you were in those Countries where there is an Inquisition, they'll make you talk after another rate, and feel that such perverse Hereticks as you are deserve to be used as bad as the worst of Infidels; and that faith is no more to be kept with you, than with Tyrants and publick Robbers.

Præsentis Sanctæ Synodus ex quovis salvo conductu per Imperatorem, Reges & alios sæculi principes, hæreticis vel de hæresi diffamatis putantes eisdem sic à suis erroribus revocare, quocunque vinculo se strinxerint, Concesso: nullum fidei Catholicæ vel jurisdictioni Ecclesiasticæ præjudicium generari posse seu debere declarat. Quominus dicto salvo conductu non obstante, liceat iudici competenti & Ecclesiastico inquirere, punire, &c. Etiam si de salvo conductu Confissi ad locum venerint iudicii, alias non

Concil.
Constant.
S. 19.

Becan.
1st. tit.
46. S. 51.

*venturi. Nec sic permissionem, cum feceris quid
in ipso est ex hoc in aliquo remansisse obligationem.
Fides hereticis data servanda non est, sicut nec
tyrannis piratis, & ceteris publicis praeonibus.*
And so I leave you to the tickling of your own
fancy.

G. Nay, good Master, don't be gone yet,
and don't be so angry, I'll rather not laugh at
all than lose your company. And the truth is,
I could much sooner weep when I think of the
sad Divisions which are betwixt the hearts, as
well as the judgments of Christians. Though
I have an aversion to some of your Doctrines,
yet I assure you I have none for you, nor any
others that dissent from our Church. And
would to God our different Opinions had not
so utterly destroyed not only Christian Charity,
but even Humanity; such bloody and unnatu-
ral Doctrines and Practices as you now menti-
oned, had never been seen nor heard of. And
for all your suddain passion, I am perswaded
you have so much of humane Nature in your
breast, that if you consult your heart upon se-
cond thoughts, you'll find in it some abhor-
rence to those cruelties as have often been used
against dissenting Christians by those that pre-
tended to be better, if not the best of that
name.

P. Truly I confess that in cold blood I should
be unwilling to use such severities against any
body; and for my own self, I would not perse-
cute any man upon the account of Religion.
But yet I cannot condemn the practice of our
Church in this: for the Pope, out of the pleni-
tude

ende of that power he hath over all the Christian World, may well dispose of the life of an Heretick that will not be reclaim'd : for he hath power to dispose, for the good of Souls, and the advancement of the Catholick Faith, of the Kingdoms, and the very Lives of all Princes, if the aforesaid exigencies require it. Cardinal Stapleton after having disputed against those who granted too large a power to the Bishop of Rome, asserts this as the most moderate Opinion of the Doctors of the Church : That in case of mortal sin, especially Heresie, when 'tis likely to be prejudicial to the Church, the Roman Pontiff as being Supreme Pastor of it, may for its preservation punish any Princes whatsoever; and if it should be requisite, deprive them of their Kingdoms, either by means of the Parliament, or Peers and Commons : or in case of necessity, (that is) if it can't be effected that way, he may do it immediately by himself, by his own Authority, by giving his Kingdom to another Prince, or to any the first Catholick Conqueror. For so (he saith) Pope Stephen transferr'd the Empire from the Greeks to the Germans, and Pope Innocent the Fourth took the Government of the Kingdom from the King of Portugal, and gave it to his Brother. *In casu peccati mortali & maxime heresis, potissimum quando in publicum aliquod & magnum Ecclesie detrimentum vergit, Romanus Pontifex tanquam supremus Ecclesie Pastor, ad ejus conservationem & punire quosvis principes potest & si rei necessitas exigat regno privare.* — Romanus Pontifex in casu heresis principem aliquem dominio privare immediata auctoritate potest in casu necessitatis; alioquin non nisi mediata,

Stap.
contr. 3.
de pri-
mario
subiecto
potestatis
Ecclesie
sticæ
quest. 5,
2.2.

per populum aut ordines regni vel Senatū civita-
tis : at si istud non succedat (qui est status necessi-
tatis) potest per se immediate procedere, dando il-
lius regnum alteri Orthodoxo principi, vel prima-
rii Orthodoxo illud assignando : ut Stephanus
Papa transfudit imperium à Grecis ad Germanos,
Innocentius quartus interdixit regni administratio-
nem Regi Portugaliae fratrem ejus substituens,
&c.

So likewise Cardinal Bellarmine doth teach,
That though the Pope as Pope may not usually, yet
that as Supreme Spiritual Prince he may for the good
of souls dispose of Kingdoms as he thinks good,
take them away from one, and give them to another.
Non potest Papa ut Papa ordinariæ, &c. tamen po-
test mutare regna & uni auferre atque alteri con-
ferre, tanquam summus Princeps Spiritualis, si id
necessarium sit ad animarum salutem. For you
must know, That in the Church the Ecclesiastick
and the Civil Power are, as in Man, the Spirit and
the Flesh; and that Kingdoms and Governments
are not immediately of God, but of Men; whereas
the Power of the Bishop of Rome comes immediately
from God. Ut se habent in homine spiritus & caro
sic se habent in Ecclesia potestas politica & Ecclesi-
astica — regna non sunt immediate à Deo institu-
ta, sed ab hominibus, Pontificatus autem à Deo
immediate est institutus. And so, The Pope hath
power to dispose of all temporal things belonging to
all Christians in general. Pontifex Romanus in or-
dine ad bonum spirituale habet summam potesta-
tem disponendi de temporalibus rebus omnium Chri-
stianorum. And according to that unlimited
Power in the Head, the Body of the Clergy
enjoys

Bell. de
Rôm.
Pont. l. 5.
c. 6.

enjoys great Priviledges : They are above, or at least equal to King and Princes ; and therefore not bound to obey them, neither by Divine nor Humane right. *Respectu clericorum non sunt principes sui* Ibid.
priores potestates ac proinde non tenentur clerici principibus parere neque jure divino neque humano, nisi quantum ad leges quasdam directivas, i. e. non obligatione coactiva. And so, The Goods and Estates of Clergy-men, as well Temporal as Ecclesiastick, are and ought to be free from Taxes, and all duties to Princes ; and they themselves ought not to be judged by any Civil Magistrate, although they do not observe Civil Laws. *Non possunt Clerici a judice seculari judicari, etiamsi leges civiles non servant.* — *Bona clericorum tam Ecclesiastica quam secularia libera sunt ac merito esse debent a tributis principum secularium.*

Bell. de
Clericis
L. 1. c. 28.

G. Yes, I see your Pope is a petty God upon Earth, his Power is not to be controuPd, and whatever he doth, his Almightiness and Infallibility will bear him out, and make the thing good and just, though it seem never so much otherwise. But sure in this he is none of *Christ's Vicar* ; the meek and humble *JESUS* would not so much as divide the Inheritance betwixt two Brethren, much less dispose of whole Kingdoms : he paid tribute to *Cesar*, and acknowledged his Authority to be from above ; and we read no where that ever he gave any such power to his Apostles, or their Successors, as the Pope pretends to. He told them indeed that they should be brought and condemned before the Tribunals of Kings and Princes, but did no where tell them that ever

Kings and Princes should be brought before their *Pontifical Chairs* to be judged and punished by them. We read but of one that ever pretended to have the power of disposing of the Kingdoms of the World, he that said, *All these things will I give thee*, Mar. 4. 9. And except the Head of your Church will acknowledge himself to be his Surrogate, he had best shew us how he came by the same Power. But this Doctrine is so contrary to the example and Religion of our Lord Jesus Christ, that it will be its own antidote: you your selves are ashamed to own it openly; and when it is known, it is confuted.

P. I see we shall never agree as to particulars, as long as you believe to have the Scripture on your side, you'll never yield to the Authority of our Church, which you don't think to be infallible. But in general, by your own Confession ours is the best and the safest Church: for you yield that a man may be sav'd in it, whereas we utterly deny the same privilege to yours, *the Communion of the Church of Rome being absolutely necessary to the Salvation of all men.* *Romana Ecclesia Communio omnibus est ad salutem necessaria.* You also grant that the Bishop of Rome is St. Peter's Successor, which is a great point: And I believe you won't deny but that there is Miracles wrought in our Church, which are unanswerable Arguments of the truth of its Doctrine. These three are substantial points, and will abundantly outweigh all the petty Objections you can bring against some parts of our Religion. Pray consider of them at your leisure.

Stapl.
contr. 3.
quæst. 9.
& 10.

G. To my thinking they require no great consideration, and there is no such weight in them as you fancy: though you make great use of such wooden Arguments to seduce the simple, yet to those that have but an ordinary competency of knowledge they seem very insignificant.

The first is common to you with our Fanaticks, they all confine Salvation every one to his own sect, and you and they together take advantage of our charity, in that we don't exclude you out of Heaven, you believe that you only shall come in it. But, Mr. Novator, don't you trust to our charitable Opinions, we may be mistaken, for we pretend to no infallibility.

There was two Barques putting out to Sea, both of them bound for Jerusalem; one was rotten, leaky, and much out of order, but the Master of it was a bold Man, and of an imposing Spirit; he would persuade the people that it was St. Peter's own Barque, that it was impossible it should sink, and that all as many as would come into it should certainly be crown'd, and never come to the Holy Land: The other Barque was sound and strong, and well fitted for the Voyage; the Passengers therein would tell those in the leaky one of their great danger, and exhort them to stop the holes, and put things in better order, though they did not despair but that some of them might swim to shore upon some pieces of the Barque. Now, do you think this mans confidence would hold his sinking Ship upon the Water? or that the compassionate hopes and wishes of the others would

would make their own sink? Certainly, uncharitableness is a very unfit mark to know Christianity and the true Church by. But let me tell you, that we have no hopes of you as you are Papists. Those Articles wherein you differ from us, shall greatly indanger, but in no wise advance your Salvation. What makes us admit of a possibility of your being saved, is, because you hold still the same Creed with us, and because though you have much shaken and weakned, yet ye have not quite overthrowne the Foundation; that is, Jesus Christ and his saving merits, which we hope will avail to those of your Church that trust in them, though they ignorantly believe those things as would make them ineffectual if understood or relied on.

As for your so much cryed up Succession, it signifies no more than this, that now the Pope is Bishop of the same Town as St. Peter was, or at least a Town of the same name: for old Rome hath been destroyed long ago. But pray, supposing that St. Peters Successors were to be the Heads of the Church, who told you that he did not leave that priviledge at Antioch where his Sea was first? How many Ruptures and Schisms hath there been in your Succession? and how many hath there been of your Popes guilty of the greatest Impieties and worst of Heresies? Your own Authors can inform you; as also, how good and bad, Orthodox and Heretick Bishops have succeeded one another in all Seas. But make the best of it as you can, what is it to the truth or untruth of those

those points we differ about ? Because now
 sits in the same Chair as
St. Peter did , therefore there is a Purgatory,
 and men ought to Worship Images , and the
 Pope is infallible , &c. A very Logical Infe-
 rence ! as good as that of the man who because
 he sat in *Tullies* Pew , would needs persuade
 himself and others that he had *Tullies* Elo-
 quence.

But there is Miracles daily wrought in your
 Church by some Saint or other , *Ἀρχαῖα*
μακάριον ! This is something indeed ! but 'tis
 common to all Religions. Monsieur *Bernier* , a
 man of your Church , will tell you as an eye-
 witness of it, that the Turks and Gentiles pre-
 tend to the same , and are more persuaded of
 the truth of their Miracles, than (I believe)
 many in your Church are of the truth of yours.
 But let me tell you , that Miracles are for Infid-
 els , not for Believers. *St. Paul* could not
 heal *Trophimus* , to him a beloved Christian,
 though among the Unbelievers he could even
 raise up the dead. We believe the Religion
 Preached by the blessed Apostles upon the ac-
 count of those Miracles they wrought when
 they were yet alive ; without their Reliques
 and Images work the same wonders, now, we
 are persuaded of the truth of what they then
 delivered. And the truth is , you are so your
 selves. You don't pretend your new Miracles
 to confirm those Essential Doctrines of the
 Christian Religion which you and we are a-
 greed about : Your greatest Miracle-mongers
 have hardly reported any one Miracle wrought
 these

these five or six hundred years in these parts of the World, to authorize Christian Religion, or to prove the Doctrine of the blessed Trinity, or of the two Natures united in Christ into one person, (about which points were most of the ancient Heresies) or any one Article of the Creed, they are all to confirm your new-found Doctrines: The Cures as the Saints work upon those that worship their Images, the appearing of dead Folks to beg for Masses and Prayers, the return of Souls out of Purgatory to tell how hot the fire is, and how well worth ones money Indulgences are, the wonders done by your Fryars, or the Founders of their Orders, or of some one who is to be Canonized, and most of them so ridiculous and so absurd, that I believe the most serious Bigot amongst you can hardly hold laughing at the reading of your Legends and Books of Miracles. And so of those three things you so much relied on, the first is against you, the second signifies nothing, and the last exposeth to contempt those Doctrines it should justify.

P. Well, I did not think that you could say so much for your selves; and I assure you, I shall hereafter have a better opinion of you than ever I had: thus much at least shall I be profited by our long Discourse; and now Sir, fare you well, I thank ———

G. Nay, don't thank me, 'tis I should thank you, for telling me so plainly those Doctrines of your Church we disagree about, and which usually you so misrepresent to those of our Religion, that they hardly ever know the truth of

what

what your Church believes. But pray don't go away yet, I'll help you to that company as you will like much better than mine: I'll tell you whose 'tis, when first I have desired these two things of you: First, that you would consider, how greatly suspicious it is that your Church maintains those Doctrines we call Errors, more for their profitableness to her than for any other reasons, because they all tend to the increasing of her Riches or Authority. The Popes Infallibility, and his Power of disposing of all the World for the good of Souls, the exemption of the Clergy from the power of the Civil Magistrate, the requisiteness of their intention in the administering of your Sacraments: how powerful, how honourable, and withal how dreadful must the belief of these make your Church and Church-men: The Doctrine of Purgatory, of Jubilees, Pardons, Indulgences, and worshipping of Saints, (the best part whereof is the offering to them) what Estates, what Riches, what a world of profit doth it bring to the Head, and all the Members of your Clergy? In those points of Christian Religion that concern not her Interest, your Church is sound and Orthodox, those beggerly Heresies of the *Arians*, *Euthebian*, *Macedonians*, &c. are condemned and detested by her as much as ever they were by the first Councils: yours are Golden Errors, if they are gross and palpable, yet they are profitable and advantageous. The Pope is none of those mean Souls that will hold erroneous Opinions meerly out of perverseness and obstinacy: *Si Jus violandum, &c. si Religio*

ligio adulteranda, regnandi causa: if he errs, at least he shall reign by it. And so now reciprocally, the Popes Greatness is the best argument to maintain those Errours whereby he got it, the splendor of his own, and the interest he hath in the Courts of several Princes, the dependency all the Clergy hath upon him, the numerous Legions of Souldiers he hath quartered in all Abbeys and Monasteries, and the influence they have upon the common people, his Inquisitions, and his *Ravillacks*, these be the best proofs to evidence the truth of those Doctrines we have rejected, as well as to uphold his Pontifical Chair over the Throne of Christian Princes.

The other is, that, remaining in the Communion of your Church, you would think those the most substantial Articles of your Faith which were delivered by the Apostles, confirm'd by the first Councils, and now believ'd by you and us together; and that upon them you would lay the greatest stress of your future well-being. You cannot but see by what I have objected out of Gods Word against many of your Doctrines, and by what many learned men have written out of the best Records of Antiquity, (if you durst read them) that those things in debate betwixt us are at the best but doubtful; therefore 'twill be more sure to relie chiefly on what is believ'd of both parties, our common Symbol or Christian Creed. You use to say, that yours is the safest Church, because we believe as well as you that men may be sav'd in it: And now I use the same reason and say, that 'tis better to believe as we do, because you also acknowledge what we believe

believe to be sound and Orthodox. That the Scripture is the Word of God, and therefore infallible; That God is the only Object of our Religious Adoration; That Jesus Christ is in Heaven, and there to be worshipped; That his Blood doth cleanse us from all sin; That he intercedes for us; and, That he will render to every man according to his works; the Scripture is plain in all this, and you believe it as well as we: therefore 'tis much more certain and to be relied on, than the Popes Infallibility, the worshipping Images, with the worship of *Danteis* as you speak, the belief of Transubstantiation, the Doctrine of Purgatory, the relying on the Merits, Satisfactions and Intercessions of the Saints, and the Pardons and Indulgences of the Church-treasure. *Propter incertitudinem propriae justitiae & periculum inanis Glorïæ, tutissimum est fiduciam totam in sola dei misericordia & benignitate reponere.* Because of the uncertainty of our own righteousness, and the danger of self-conceitnes, it is safest of all to put our whole trust in the mercy of God. The like might be said of all other points in question. But why could not the learned Cardinal say so before, and spare himself the great labours he took about Purgatory, Indulgences, and the Merits and Satisfactions of our selves and others? by saying plainly *Tutissimum est*, 'tis safest of all to relie upon Gods mercy: (Certainly in a thing of that moment we should go the surest way to work.) But pray learn that Lesson of that great Champion of your Church, and mind what I have said.

Bell. de
Justif. l. 5.
c. 7.

Now

Now I'll tell you, if you stay a while longer, I expect Master V. a Presbyterian Minister, one that will tell you stoutly of the Beast and the Whore of *Babylon*, and many other things that will please you as well: I should be very glad to hear you discourse together, and perhaps 'twill not be altogether unpleasant to you.

P. Ho, Master V. ? I know him of old, I would go many a mile to see him, and to talk with him: I have of late lookt over many of their Presbyterian Books as they printed in the time of the late War. I'll warrant you I'll make brave sport with him, if you please but to stand Spectator or Auditor for a while: if you can be patient enough to hear us, I dare promise you we'll find discourse enough to entertain your attention.

G. I will.

The Preface.

THe Doctrines and Constitutions of the Church of England, which are rejected and opposed by the Presbyterians, have been so fully asserted against their Objections and Innovations, by the labours of several learned men, that it had been actum agere, to thrust my Sickle into other mens Harvest, to say any thing in defence of them. I have therefore made it my only business, to discover their profest Religion, as it hath been solemnly taught by the Deeds and Writings of their greatest Divines: because I observe that they also draw people after them, chiefly by concealing or misrepresenting of it. I will not tell thee before hand, that they own the worst of Popish Errors; thou shalt judge of it when thou hast made an end of reading this Book. But for fear thou shouldst think that thou knowest well enough already what their Doctrines are, I will assure thee that they disguise them, and cunningly bide their real and worst Opinions under fair and specious pretences.

I know I shall be told that I rake into the dust of old stories, and open the grave of

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Oblivion, &c. and be called a Lyar and a Calumniator, and what else they please. Veritas odium parit. But I say, that those Authors I have cited, have never recanted their Errors, nor the Divines of that party ever censured or disowned them or their Writings; but they still persist to impose upon the people, and draw them away from the Church, by the same arts and pretences as they did at first. And I protest that (though I might) I have not mentioned the failings of any one man, whom I knew to have repented of them by returning to his duty: neither have I falsified any of my Quotations in the least, nor made such severe reflections upon them as one might, but said just as much as I thought would suffice to make them hang together, and let the Reader see the cheat. And as for their ill speaking of me, I regard it not: for let it be never so bad, I am sure they have said worse of better men than either I am, or pretend to be. If it be objected, That I have brought in a silly Presbyterian, who speaks but two or three words at a time, and says nothing in his own defence: I desire it may be considered, that the Papist having the Conclusion to prove, was therefore to be longest in his Discourses, and that Replies and a full debate of the points

The Preface

in question had been useless. And inconsistent with my intended brevity. But the truth is, I knew not what my Veterator could have answered to those proofs that were brought against him; I desire the Reader to observe, whether they do admit of any pleas or evasions.

And now before I suffer thee to hear the Discourse of my Colloquutors, let me require these two things of thee: First, That whatsoever Religion thou art resolved to profess, thou wouldst take heed, that by deluding arts and goodly pretences thou beest not made to follow those Doctrines and practices which are hereafter mentioned, and the which if thou art a Christian and a Protestant, thou canst not but condemn as being erroneous and criminal in the highest degree. And secondly, That thou would not draw poison out of my Antidote, be uncharitable to those that are, because I have made thee see their errors: such foul Doctrines as thou shalt find in this Book, are never good but at second hand; and they are mentioned by me with designs of charity, that thou mightst avoid them, not to make thee hate or despise the Authors or Abettors of them. Remember that other mens faults shall not excuse thine: Wherefore let him that

The Preface.

thinketh he stands, take heed lest he fall, 1 Cor. 10. 12. *In stead of insulting over them that are misguided or fallen, do thou pray heartily with the Church, That God would bring into the way of truth all such as have erred and are deceived.*

Popery


Popery Manifested,

AND THE

Papist Incognito made known :

By way of *DIALOGUE* between a
Papist Priest, a Protestant Gentleman,
and a Presbyterian Divine.

The Second Part.

Pr.  Our Servant, Sir, I come to see how you do, and to spend an hour with you according to my promise.

G. Sir, you are very welcome, I am glad to see you, and I was very impatient of your coming, as much to enjoy your good company my self, as to procure it to this old acquaintance of mine, who long'd for it as much as I did.

Pr. Ha, I doubt you have too many such acquaintances: I know the man, and am sorry to see you should keep company with him, an Enemy to Christ and Christian Religion. Take heed, Sir, Antichrist is of a very seducing Spirit.

Pa. Oh how now, Master ! you fall foul upon me already : that's a very coarse Complement to salute me with the odious name of Antichrist. But I hope you are not in earnest : for my part I am glad to see you , and desire to shake hands with you , if it will not deile the holiness of yours.

Pr. Avoid Satan ! I would not have so much as your shadow to touch me ; and I am sorry to polute mine eyes with the sight of such a foul object as you are : no, there ought to be no communication betwixt light and darkness.

Pa. That's true too : but I'll warrant you, you and I are much of a dye, and I am not of so dark a colour as you think. I dare say, for all your great aversion to me , your Religion and mine differ but a little ; or at least nothing so much as that of the Church of *England* , which you think comes very near to ours. I can make it appear that we of *Rome* are agreed in many things with the English Presbyterians, wherein we greatly differ from other Protestants : come, my good Friend, let you and I dispute the case a little , you shall find that I'll give you great satisfaction in it.

Pr. These be impertinent brags and paradoxes : I need no satisfaction in the case, I am sure enough of the contrary : There are no men under the Sun that hate and abhor Popery so much as we do ; therefore you may spare your labour, and keep your breath for a better use.

G. Pray, Sir, don't shrink, or else you'll give him occasion to insult , and me to be doubtful. Sure after having been these twenty years set
about

about the extirpation of Popery, you are not afraid of being now prov'd a Papist. Come, make him repent of his bold challenge, and make it appear that your practice and opinions are as averſe to *Rome* as your words and clamors have been.

P. Yet ſtill I ſtand upon my firſt ground, you come very near to the Church of *Rome* in many things wherein you differ from the Church of *England*; even in thoſe things that are counted the worſt of our errorrs.

Pr. I ſhall quickly confute your falſe and daring Aſſertion. And firſt, your Church doth greatly derogate from the Word of God, and makes it inferiour to her Traditions, and the Determinations of her Popes and Councils. Can you charge us with any ſuch thing?

Pa. Yes, that I can. You do greatly under-value the ſame Divine Word to ſet up your Sermons the higher: you perſwade your people that that is the only Preaching, and the true and only Word of God which you deliver out of your Pulpits; ſo that your own Diſcourſes are more attended and more regarded than the Bible it ſelf: And ſo prevalent is this opinion, that thoſe of your ſort that go to the Pariſh Churches defer to go in while the Pſalms, the Chapters, and the Epistle and Goſpel are reading, as if theſe were not worth the hearing: But what is of the mans own making, they will liſten to attentively, and perhaps write it down, and repeat it with a great deal of Devotion. Gods Word is but a Wooden Dagger with you, it doth not reach the heart: but the worſt

Sermon in your Conventicles pierceth the very soul, and makes the people sigh and groan, and take on most pitifully : the powerfulness of Preaching indangers the very heart-strings! And so current 'tis amongst you that your Preaching is the Word of God, that 'tis call'd by the name of *The Gospel*, and to hear it is made a *Mark of Election*. So Mr. *Jeremiah Burroughs* told the Parliament ; *When I consider this place [Westminster,] the extraordinary hand of God in bringing the Gospel to be preach'd to you here in power, those thoughts presently arise, there is hope that there are many souls here belonging to Gods Election ; surely many will come in and imbrace the Gospel here.* And by the transcribing those sacred Oracles, men were to judge of the condition their souls were in. *Thomas Palmer* in a Sermon of his tells the people, That to bear Sermons, and not write them, is like taking water in a Sieve : You keep a Shop-Book, (saith he) O be perswaded to keep a Soul-Book, that you may know how your Spiritual Estate stands, (belike those that had much written had very rich souls) what increase or decrease of Grace you make ; this recording of revealed Truths and Soul-experiences from God, would be of admirable use in time of trouble. This is the difference in the case, we undervalue Scripture that we may heed the more the Decrees of our Pope ; and you, that you may the better attend to the dictates of every one of your Sermonizers.

Pr. I know all you can alledge will come short of what you would prove, therefore I don't intend to trouble my self with answering
your

Serm.
print.
1645.P.1.

1644.
p. 18.

your impertinencies; it would but make our Discourse too tedious: let this Gentleman be judge betwixt you and I who are in the right.

Pa. That will be very well: I'll follow your example, and endeavour to shorten our Dialogue by pleading guilty to every Article: Charge our Religion with what you will, I'll deny nothing, but shew you your own face in that Mirrour you shall reach to me. Come, proceed.

Pr. In your publick Worship you use an unknown Tongue which the people doth not understand, and thereby you keep them in ignorance that they may not be able to discern the errors of your Religion. I am sure you can tax us with no such thing, for we make all things plain to our hearers, and they are an understanding and a knowing people, who have more light in spiritual matters than any people whatsoever.

Pa. You do but fancy so; they are as ignorant as any of us, and they understand as little what you say: though you speak English, yet you speak an unknown Language to the people: for you have so spiritualiz'd Religion, that you have made riddles and mysteries of the plainest of its Doctrines: it all consists in new-coin'd phrases, and spiritual notions, and fancies, and secrets. Pray hear what Mr. Francis Cheynell preach't before the Parliament: *God doth communicate rare secrets to certain known and chosen men, to Prophets Prophecies, Christ to his Disciples Gospel-secrets, Doctrinal-secrets, God to men of publick spirits secrets of State; and we have seen such admirable experiences of Gods mercy in this kind*

Serm.
1646.p.2.
and 3.

within

within these five years, that our Posterity will scarcely believe what we have seen. — God imparts mysterious secrets to his chosen people, some secrets to make them his friends, other secrets after they are his friends, convincing secrets, bumbling secrets, converting secrets. Don't you think that these secrets are as bad as Latine? Again, (if I may cite the words of one who was somewhat nearer to the Lord than you) Thomas Brooks in a Sermon of his: O if God would raise up Parliament-men, and men in the Army and in the City, and round the Kingdom to more spiritual acquaintance with himself, to more internal knowledge, we should find that they would do abundantly more gloriously: for it is want of an internal spiritual knowledge of God that men are Newters, Apostates, &c. As you would do glorious and honourable things, look to this, that ye have an internal knowledge and spiritual acquaintance with God, and this will enable you to do Exploits. — If you would do gloriously, keep your Evidences for Glory always bright and shining, soil not your Evidences for Glory. And p. 20. If Parliament-men, and men in all the Kingdom would believe more gloriously, they would do more gloriously for God. Spiritual internal knowledge and acquaintance, bright Evidences, believing gloriously! I should think these as hard to be understood by ordinary people as an Ave Maria: yet doubtless your people must needs be very knowing, when you find them with Books whose very Titles if well understood would be able to open the seven Seals: *The Saints thankfull acclamation at Christ's Resumption of his great power, and the Initials of*

1643.

p. 19.

Jos. Caryl
Preach. of
Lincolns-
Inn. 1644.

bi

his Kingdom: A Thanksgiving Sermon for one of your Victories at Selby in York-shire, The Thoughts of the Almighty. A Sermon preach't before the Mayor by a Divine of the Assembly, wherein 'tis like those thoughts had been revealed to him. Such Books must needs give great instruction to the people, and the light of this following Doctrin would questionless expel even an Egyptian darkness! Who would not now desire to close with Christ, and love Christ, and walk with Christ? yea, who would not be roused up, and wholly inclosed in Christ? John Strickland 1644.

The many Sermons you printed twenty years ago, are for the most part full of such insignificant, canting and unintelligible mysteries. Now, I say, it matters not whether it be English or Latine, as long as the people doth not understand, both will keep them equally ignorant. I note only these two differences, because they make for us: First, that our Priests understand their Latine, whereas your Rabbies themselves cannot make sense of many of their English Mysteries. And secondly, that if our people are ignorant, at least they are conscious of it, and therefore do follow the Church; whereas your Disciples when they have got by heart your empty phrases, are so self-conceited of their great skill in discerning *the things of the Spirit*, that they judge all others blind that won't admire them, and will venture to expound the hardest places in Scripture, and sometimes leave you, and set up for themselves.

Pr. The Canons and Injunctions of your Church,

Church, and the numberless Ceremonies she hath appointed, you observe with as much strictness as if they were commanded by God himself; and so you make your own devices equal to Gods Ordinances. I am sure we do quite contrary, for we allow nothing to be done in Gods service, but what he hath appointed himself, and we will have Scripture for the very Circumstances of Divine Worship.

*Jer. Bur.
Will. Bri.
Ph. Nye.
Syd. Sam.
Th. Good.*

Pa. I remember indeed that five of your Doctors told us in an Apology they presented to the Parliament, pag. 10. *That they were certain there was in Scripture Rules and ruled Cases for all occasions whatsoever, if we were able to discern them:* But I never heard that they had found out only so much as enough to determine all the Circumstances of Gods Worship. However, I am sure you have by far out-done us in the magnifying and imposing of your own inventions. You told us that if your intended Reformation (which was doubtless a device of your own) did not take, Christianity should go near to be lost. The Minister of *Ashford* in *Kent*, in a Sermon before the Committee of that County, informs them of the present danger of losing the Christian Religion through all the Churches of the World, if they should be careless and neglect the opportunity put into their hands; The Lord (saith he) hath set this as a prize, but we must run for it; this is proposed as a Crown to the Saints, but we must fight for it: yea, and reason good: for that Reformation was according to the mind of Christ, saith a Minister of *Edinburgh* to the Commons at *Westminster*. I confess

Jos. Bodin
1644.
P. 30.

George
Gillespie,
1645.
P. 17.

selfs you have rejected the ancient Ceremonies
 of the Church, (all that was not of your devi-
 sing) as Mr. Calamy told the Parliament, *We*
that live under the Gospel, know that the worship of
God the more spiritual the more beautiful it is in
the eyes of God who is a Spirit, and that the out-
ward pomp in Gods service is an attire more fit for
the Whore of Babylon than for the modest Sponse
of Christ, and that Musick in Gods service though
it may please the ears of men, yet it is unpleasing
in the ears of God, (if you'll take his word for
it.) But what was of your own inventing, O
 that is much made of! Your Presbyterian Go-
 vernment was said to be of Christs own Institution,
 so the Parliament was taught, and you grac'd
 it with glorious Epithets, as in these lines: God
 is feeling the pulse of this Nation, looking how we
 are affected: me thinks I hear the Lord asking the
 Inhabitants of this Kingdom, Will you have your
 Bishops, your Common-Prayer-Book? &c. or will
 ye have the Gospel in power? a reformation in pu-
 rity? your Assemblies refin'd? your pollutions re-
 moved? and the Government of my Son Establish'd
 in the midst of you? And so the setting of your
 Discipline was the setting Christ in his Throne,
 as Mr. White hath it in the Preface to his Cen-
 turies 1643. Let us set hand and heart and shoul-
 der, and all to advance the Lords Sion to a perfecti-
 on of beauty, and to set up Christ upon his Throne.
 And so another great One of yours: Did ever
 any Parliament in England lay the cause of Christ
 and Religion to heart as this hath done? — Did
 ever the City of London, the rest of the Tribes, and
 the godly Party throughout the Land so willingly ex-
 b 307

F. Chrysal
 Sermon.
 1646. Ep.
 Dedic.
 Ch. Love
 at Uxb.
 p. 10.

S. Marshall
 Sermon. to
 the Parl.
 1643.
 p. 19.

haust themselves that Christ might be set up? And
pag. 20. Let all England cry, that our Blood, our
Poverty, &c. are abundantly repaid in this, that
there is such a concurrence? set up the Lord Christ
upon his Throne to be Lord and Christ over this our
Israel. And the best of it is, that when you had
nothing to say for the antiquity of your goodly
Discipline and Directory, you would make it
a Diopetes, a thing fallen from Heaven, or like
the Heathen Legislators, receiv'd from God
himself, that it might be reverenc'd according-
Ibid. p. 20 ly. The same person told his Auditory: Here
you have a reverend Assembly of grave and learned
Divines, who daily wait upon the Angel in the
Mount to receive from him the lively Oracles, and
the pattern of Gods house to present to you. But
that which you magnified most of all, and which
was as much your own contrivance as your be-
lov'd Directory, was the Covenant, the blessed
Covenant! There is not a Text in Scripture
that speaks of the Covenants God hath made
with men at any time, but it was applied to
your own by your learned Preachers: Scripture,
Sacraments, none of Gods Ordinances was com-
parable to it, it was so divine and so excellent:
Proofs are almost needless in a thing, so well
known, yet I'll bring two or three out of
Mr. Case's Sermons on the Covenant, upon
this Text, Levit. 26. 25. A wonderful mercy, a
high favour may we count it from our God, that
yet such a sovereign means is left us for our recovery
and reconciliation. And then saith he, pag. 61.
How shall we escape if we neglect so great salva-
tion? Again, pag. 19. There are found amongst

Tb. case,
p. 59.

in so many profane Ephraimitish and Zabulonitish spirits, that do contemptuously reject the Covenant of God. And pag. 31. It was no small thing that poor Creatures should be married to the living God, (by the Covenant) yea, be one with him, yea, perfect in one. What could you have said more, except you had quite Deified it? Now therefore in this business, I see no more difference betwixt you and us than this, that our Constitutions, our Devices, and our Ceremonies, are more in number, but acknowledged to be of Humane Institution; whereas yours be fewer, but of a Divine Origine, as you say, either from Scripture or some latter revelation: but let the quality go for the quantity, and we are agreed: for 'tis well known that you were as severe to those that would not conform and obey, as ever was the Pope of Rome.

Pr. Now you put me in mind of it, have any such thing as a Pope, who pretends to be chosen by Gods Spirit, and so acted by it, that whatever he saith must be assented to as true, he being altogether infallible? Don't we rather teach, That God only is free from all error and ignorance, but that no man enjoys that privilege?

Pa. No, you have no such thing as one only Pope, but you have a great many: for every Minister of yours pretends to the same Authority, and the same Privileges; and I believe that's the reason you hate him of Rome so much, because he will have no fellows, but reign all alone. I know not how 'tis amongst you now, but heretofore the Reforming Parliament-men
them-

themselves were chosen by the Spirit, as Mr. Case
Tbe. Case, told them in a Sermon: *Surely had not the Spirit*
 1644. P. 9. *of the Lord gone forth to a wonder of wisdom and*
power in bespeaking the Votes of the people for a
major part of men, whose Spirits were above fears
and above flatteries, &c. If Parliament-men,
much more Ministers: but I need no inference,
the Spirit was poured upon you all in such a
measure, that all ranks of people were endued
by it with Heroick, nay, even Angelick Vertues
and Abilities, or else Mr. Case was mistaken:
Ibid. p. 28 *for thus he said, As the Spirit of the Lord came*
upon Sampson, and Jephtah, and David, so hath
it been in our conflicts, the Spirit of the Lord hath
come upon our Noble General, and all our Com-
manders, the Spirit of the Lord hath come upon our
Gallants, Gentlemen, Young men, faithful Coun-
try-men renowned Citizens: so that he that was
weak among them is as David, and he that was a
David, hath been as the Angel of the Lord. And
you the teaching Elders, you pray by the Spi-
rit, and you preach by the Spirit, (wherefore it
is I suppose that you call your Sermons the Gos-
pel, and Gods Word) and if long Prayers and
Sermons be a sign of having much of the Spi-
rit, any of you may vie it with all the Popes of
Rome put together. Nay, and to make the pa-
rallel compleat, you pronounce Bulls and Ful-
minations by the Spirit too, Tell them from the
Will Beech *Holy Ghost, (saith Mr. Beech) from the Word of*
Serm. Li- *Truth, that their destruction shall be terrible, it*
cenc'd by *shall be timely, it shall be total: And 'tis more*
Mr. Cram- *than probable, you would have made Canonical*
 ford, 1645. *Scripture ere now, had not the Kings Return*
 p. 10. *some-*

somewhat frightened away that Spirit you were so possess'd withal. But in this there is still some difference betwixt our Opinions: for with us the Pope hath the greatest part of the Spirit, if not all of it; whereas your Ministers are all sharers of it.

Pr. Yet still, for ought you have said, it doth not appear that we pretend to Infallibility, we don't arrogate to our selves the power of interpreting Scripture exclusively to all others; and before we have declar'd what the sense of it is, we don't call it as you do, *A Waxen Nose*, which may be turn'd all manner of ways, and never right till we fix it our selves.

Ps. One thing after another pray, we have done with the Spirit, which is the cause of Infallibility; we shall now come to the expounding of Scripture, which is the effect of that cause. And to give you your due, I must needs say that you have done very much in this; and if you will but go on as you have begun, you'll go near to perswade posterity, that a body may expound Scripture out of a Scotch Pulpit, as well as out of St. *Peters* Chair, and a great deal better: for besides the Doctrinal part, beyond which Popes could never go, Presbyterians expound Prophecies, and make Prophecies too. Pray hear some of them: *All the Saints in these days should be full of the Spirit, strong in the might of the Lord, because Jesus Christ is about to pull down that great Enemy of his, that Man of Sin, and in his Conquest is said to come with Garments dipt in Blood.* Do you think any man but he could, have seen that this Nation wallowing

Jer. Bur.

Serm.

1643.

P. 7.

Rev. 19.

- in Bloud was the fulfilling of that Prophecy? Mr. *Th. Goodwin*, who belike had seen the *Pattern in the Mount*, being one of the Assembly, made this remarkable discovery, *That it is certain we are now in the last times of those ten Kingdoms of Europe, of which the Holy Ghost hath prophesied, Rev. 17. 14. These shall make War with the Lamb, &c. And where you see (saith he) that Jesus Christ hath took footing in any of these Kingdoms by such a way of conquest (reforming) as in ours it hath the second time for greater security, stand that Kingdom shall till you see Rome down. And yet as mischief would have it, the King being restor'd to his right, their second Reformation was turn'd out of doors before Rome would down. But here is a Seer come from Edinburgh, who perchance will have better luck: In a Sermon before the Parliament, after having cited many Scriptures relating to the time of Christs coming, and particularly that Hag. 2. 8. The Glory of this latter House, &c. he infers,*
- Geo. Gill.* There are very good grounds to make us think that this Temple is not far off, and that Christ is to make a new face of a Church in this Kingdom, a fair and beautiful Temple for his Glory to dwell in; and be even now about the work. So famous Mr. Bond in the same Auditory expounding the Image in the second of Daniel, *We are come (saith he) to the toes of those feet — the German Eagle is stript of her plumes, Papacy drops her Prelatical Feathers continually, so that both Scripture, Chronology, and common sence do evince, that the Image doth stand at best but on tip-toes, and the time is at hand, and I conceive is present in which it shall be*

Th. Good.
Serm. to
the Parl.
1645.
P. 47. & 48

Geo. Gill.
1644.
P. 18.

Joh. Bond,
1644.
P. 18.

be thrown down, and utterly abolished. Oh the mans modesty, that he did not cry out *Supers!* What a pity it is that such quick-sighted Seers have never applied themselves to writing of Opticks? I'll bring but one more, but have a care of it, for 'tis one that can bite and sting, if Mr. Coleman be to be believ'd, for he told the House of Commons, *There is a biting Prophecie,* T. Coleman
Joel hath said it, chap. 3. v. 19. Egypt shall be a 1645.
desolation, and Edom shall be a desolate wilderness, P. 33.
&c. Now (saith he) how to shelter them (the Cavaliers) from the sting thereof, I know not: Had not that man great skill in Prophecies, that could tell that Egypt and Edom meant the Kings Party? So much for that.

Now 'tis to be considered, that we call Scripture a Waxen Nose, and so don't you: Well! But what matters it for calling, if you make it so *de facto*? Shall we wrangle about names, when we are agreed in the thing? I dare lay my Nose against yours there was never a Waxen Nose so distorted and contorted as Scripture was by you: I could produce so many proofs of it, that I am sure you would be weary, if not convinc'd before I had done: but for your satisfaction here's a few of them. That place in *Daniel*, *In the days of those Kings shall the God of Heaven set up a Kingdom which shall never be destroyed*, &c. and that of *St. Matthew*, *I say unto thee, Thou art Peter, and upon, &c.* These places were brought to prove, that the Presbyterians should overcome all their Enemies, in a Sermon called, *The Saints Support in* T. Palmer
these sad times: Let secret Enemies seek to pro- 1644. P. 9.
 long,

long, let open Enemies plot, prepare, and watch, God will discover the one, disappoint the other, and destroy them all, Dan. 2. 44. Mat. 16. 18. And pag. 19. Saints, cheer up your hearts, ply God with your prayers, you shall prevail, blessed be God your Enemies have been on the decaying losing band a pretty while; they have in Scotland, that you know, they have lost in England, that you know, and they shall lose and lose till they have lost all: as much as I have said you shall find in the Revelations, in the 17 Chapter; you have a large description of the Whore, and all her Glory; and Chapter 18. and the second Verse, there is her destruction. Was not that as pat as could be to prove what he intended? So Mr. Calamy in a Sermon before the House of Commons, speaking of those that would take Arms against the Parliament, rather than the Government and Worship they had lived under should be destroyed, tells them, My

Edw. Cal.

1645 P. 4.

Text confutes this, The times of this ignorance God winked at, but now commands all men every where to repent, Act. 17. 30. Former times were times of ignorance, and times wherein mens Consciences were oppressed: but now the times are times of Reformation, God hath given greater liberty, and hath sent a greater light in the Kingdom, and now God commands all men every where to repent: that is, as you see, to destroy that Worship and Government they lived under.

And in the forementioned Sermon of William Beech, pag. 9. the 136 Psalm is applied to those Encounters wherein they had worsted the Kings Forces: O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever: who

remem-

remembered us at Knasby, for his mercy endureth for ever: who remembered us in Pembrock-shire, for his mercy, &c. who remembered us at Leicester, for his mercy, &c. who remembered us at Taunton, for his mercy, &c. who remembered us at Bristol, for his mercy, &c. but this by the way. I could tell you also how you used Scripture to countenance your cruelty against the Loyal Party, but you shall hear of it another time: this is enough at present to shew how you have rack'd and abus'd it to make it countenance your wicked follies. We call Scripture a Waxen Nose, and you make it so; (I suppose out of kindness to us, to make good what we say) our Church interprets the Doctrinal part of Scripture, and every one of you not only that, but even the hardest Prophecies of it.

Pr. Well, but as much Popes as you can make us, we don't deny but that we are subject to Kings and Princes, as not only your Pope, but even your meanest Clergy doth: we don't say that we can absolve Subjects from their Oath of Allegiance: we don't pretend to have the right of disposing of the Good of all Christians, and even of all the Kingdoms in the World in order to the good of souls, as your great Bishop doth?

Pa. Why? Do you think when the Pope was as yet weak and struggling for that Power he hath now got into his hands, that he own'd any such Doctrines? No, I'll warrant him: And to my thinking you have shewn more courage than ever he did, for you have assum'd that high Authority you speak of, even when you

were not altogether able to maintain it by force, though you ventured very fair for it : but there are three or four things in what you said that must not be confounded. And first,

That not only your Ministers, but even your People also are not subject to the Laws of the Civil Magistrate, except they approve of them, (which is as much as not at all, will too manifestly appear by those famous, or rather infamous Books of *Rutherford* and *Prynne*, *Lex Rex*, and *The Sovereignty of Parliament*. Moreover, we have it in plain terms, That the general Assembly is subordinate to no Civil Judicature whatsoever, in a Book called, *The readiness of the Scots advance into England*. And Mr. Dury told the Parliament in a Sermon, *Settle but the Judicatories of particular Congregations, and let the Thrones of the whole House of David be erected, and you shall find that the fruit of righteousness*, &c. *Isai.* 32. 17. as much as to say, Inthronize a Pope in every Parish, and all will be well.

But secondly, you are so far from being subject to the Laws of Princes, that you will have them to be subject to yours. This was one of the Propositions presented to the Assembly at *Edinburgh*, 1647. *None that is within the Church ought to be without the reach of the Church Laws, and excepted from Ecclesiastical censures, but Discipline is to be exercised on all the members of the Church, without respect or consideration of those adorning qualities which use to commend a man to other men : All the Power the Pope claims over secular Princes, is included in this one Article, When once the Kirk hath decreed that any thing*

The falsehood of
M. Prynne's
Truths
Triumph,
1645.
p. 30.
p. 25.

Art. 8.

thing is Antichristian, and must down, or that some new device is according to the Pattern in the Mount, and therefore must be establisht, if the Magistrate dares to oppose it, then cries the petty Pope, Help ye the Lord against the Mighty, as S. Marshall in a Sermon: *Curse ye Me- S. Marshall
roz for not helping the Lord against the Mighty.* 1641.
Some Politicians (saith he, pag. 2.) look which side shall prevail, and stand Nenter: but as Gideon said to the men of Succoth, when they refused to give bread to the people, Judg. 8. 7. — then will I tear your flesh with the thorns of the wilderness: so I say to such, if the Lord prevail, he will do them. — Is it so indeed, that they are cursed that help not the Lord against the Mighty? Then, Brethren, as you desire to be freed from this curse, and to obtain a blessing, be exhorted to put forth your hand now to the help of the Lord. I pray look on me as one that comes among you this day to beat a Drum in your ears to see who will come out to follow the Lamb. Here was a Prefs-Master for the Synod!

Now here what Th. Goodwin said to the Par- Tbo. Good.
liament, how that the Saints, (i. e. the Assem- 1645.
bly and their Adherents) must not be crost in their humour, under pain of utter ruine; after a long canting to shew that the greatest and highest Interest of Kings and Kingdoms on which their welfare or their ruine depends, was the dealing well or ill with the Saints, he gives these reasons for it: 1. Their nearness and dearness to God. 2. The p. 42.
interest of the Saints in God the Governour, and the priviledges which they themselves have vouchsafed p. 42.
them by God in ruling and governing this World.

and Providences of God therein. And, 3. the interest of Jesus Christ himself,--- whose design and practise is and hath been to break all Kingdoms that do oppose him, and oppress his Saints. Here's the Dickins and all (I think) for Papal Power: But you must understand that all this was proved out of his Text, *Psal. 105. 14. He suffered no man to do them wrong; yea, he reprov'd Kings for their sakes.*

Now, Sir, that your most Godly Party would make a pretty good title to the Goods of the wicked, if they were in power, *Tb. Palmer* endeavour'd to clear, when in the 15 and 16 pag. of his Sermon he made it his business to prove, *that wicked men who are out of Christ, (i. e. out of their favour) have no proper right to the Creatures, neither to the Sacraments and Ordinances, nor to those Creatures that sustain life: And then (saith he, pag. 17.) when the Riches, and Honours, and Liberty given to the Saints, and Gospel-times so long promised shall come, then the wicked miseries of the wicked begin, then shall their time of sorrow and sadness come in: whereby he intimates, that should once the Saints come to reign, the Wicked would go near to be dealt with as Usurpers of what they possess, as indeed many of them were when the Saints had power to plunder and sequester.*

As for your absolving from Oaths, I had rather charitably believe that you can do that too, than judge you guilty of perjury; for either of the two must be, because many of your Ministers acted contrary to what they had sworn when they receiv'd Ordination or Institution from

from the Bishop : that you won't deny. And again, they acted contrary to their Oath of Allegiance, and made their people do so too, and take an Oath contradictory to that, your holy Covenant : for though you pretended that it was to make the King happy and glorious, yet 'twas against your Allegiance, being it was against his will and just Authority : and besides, that goodly pretence it self was an affronting his Majesty ; for you would make him to destroy the Church, which by his Oath at least he was bound to preserve and maintain ; and you would have wrested his Regal Power out of his hand, and left him only his Scepter to countenance you. This is called *Protestatio contraria facto*, when a man cuts anothers purse, and swears that he doth him no wrong : but whether you cut or untied the knot whereby you were bound to act otherwise than you did, I leave it to your choice.

Pr. By and by I shall shew that your Citations signifie nothing : but supposing they did, yet that cannot prove what you intend them for, because the Quarrel betwixt the King and the Parliament, and the War that ensued thereon, was upon a Civil account : and if the people were in the wrong, it was the Lawyers that mis-led them, and not we. But how many *Holy Wars* hath the Pope raised against Kings and Emperours, meerly to establish or maintain that supreme Authority he claims over them ? This alone doth overthrow all you have said of your Papal Power.

Pa. Nay,

Pa. Nay, if you must have more proofs, I'll warrant you I can give you enough : and therefore to confirm what I have said of your claiming a Pope-like Power, I shall make it appear that it was you mis-led the people, and made them rebel, and that your War was a *Holy War upon the account of Religion.*

Mr. Leech tells his Auditors in a Sermon, pag. 22. *Who is on my side, let him cast down Jezabel of Rome, down with her Idolatries and Superstitions, down with her Altars and Images, down with her Rags and Reliques, they be but Jezabels fragments, let them be used as Jezabel was used: Help, Royal Sovereign, to throw her down; help to throw her down more and more, ye that are of the Honourable Court of Parliament: Every one that loves the Lord Jesus Christ, help to throw her down, never let us halt as we have done betwixt God and Baal.* 'Tis probable that had Royal Sovereign helped to pull down Jezabel, you had not pulled him down with her: being he proved refractory to the Church, you judged it requisite *in ordine ad spiritualia*, to make him feel that Power of yours he would not acknowledge. Nay, when there were some hopes of an Accommodation, *Christopher Love* who died a Martyr for your Kirk, was so afraid the Holy War should be ended, and *Christ* not set upon his Throne, (you know what that means) that Preaching at *Uxbridge* before the Commissioners, he made use of another mans words, as he said, to exhort them to go on in fighting for God: *'Tis the Sword* (saith he) *not Disputes nor Treaties must end this Controversie; therefore turn your Ploughshares into Swords*

Jer. Leech
1644.

Swords to fight the Lords Battels, to avenge the
 Blood of Saints which hath been spilt. Cursed
 is he that doth the work of the Lord negligently,
 and cursed is he that keepeth back his Sword from
 Blood, Jer. 48. 10. Some silly Cavaliers thought
 indeed that the War betwixt the King and Par-
 liament was about matters of Priviledges, but
 S. Marshall told them soundly of their simpli-
 city, in a Sermon before the Parliament, and
 Mayor and Aldermen: Noble and resolute Com- S. Marshall
 manders, fight the Battels of the Lord Jesus Christ. 1643.
 --- All Kingdoms except the Malignants in Eng- P. 21.
 land do now see that the question here is, Whether
 Christ or Antichrist shall be Lord or King.--- Go
 on therefore courageously, you can never venture your
 Blood in such a Quarrel: Christ shed his Blood to
 save you from Hell, venture yours to set him up up-
 on his Throne. So Jos. Boden told the Kentish
 Committee, pag. 11. That they were fighting for Jos. Boden
 the Lamb against the Beast. And at the 13 pag. 1644.
 Besides their wondring after and worshipping the
 Beast, Rev. 13. 4. Have they not gathered together
 in Arms and Armies against the Lord, and against
 his Christ? (belike they did not give that name
 to their Parliament Priviledges :) Nay, are they
 not daily more and more mad and desperate in their
 mischief conceived against the Church? Do they
 not daily beat up their Alarms, and bid defiance
 to the people of the most High?--- I would have
 every Christian stand upon his reputation, and not
 discover pusillanimity after such proud Challengings.
 What hath Antichrist done for them, that they dare
 be so bold? And what hath not Christ done for us,
 that we should now in these days of daring be da-
 stardly,

stordly, ben-hearted and effeminate? This Sermon was called, *An Alarm beat up in Sion, to War against Babylon*; and it well deserves to be transcribed, but that it is too long. In all these you see we hear of nothing but *the Whore, the Beast, Babylon and Antichrist*, which were to be destroyed; not one word of any Civil matters or differences, if there was any it was forgotten, your Church-Champions were so intent upon *the Lords Work*, and it prospered so well in their hands, that they could think of nothing

Job. Bond,

1644.

P. 59.

else. As Sampson with the Philistines, (saith one of the Saints) *so let us die with Babylon: if we cannot out-live Antichrist, and the Enemies of Reformation, let us adventure our selves to death in the Cause; yea, let us take hold of the Pillars of the Church of Dagon, of the Temple of Antichrist, and say, Now let me die with Antichrist, Rome and Babylon.* The War was so wholly and intirely upon Gods account, (as you said) that though betwixt the Inhabitants of the same Kingdom, yet you would not have it to be a Civil War.

J. Arrow-

smith,

1643.

P. 69.

It is not a Kingdom divided against it self, (saith Mr. Arrowsmith to the Parliament) *but one Kingdom against another, the Kingdom of Christ divided against that of Antichrist; and this Antichristian Kingdom will rage as much as they can to their power to shed Blood, but the Lord hath them in his Chain, and hath sent forth his host against them: They were not the Parliaments Forces, but the Host of the Lord sent against Antichrist. Therefore they were so earnestly exhorted never to shrink, but joyfully to lose their very lives in so good a cause.* Mr. Midhope at the Funeral of

Colonel

Colonel Gold, exhorted the Militia thus: *No- ble Commanders, be active for Christ, ye cannot do or suffer too much in his Cause. ——— Lay out your Time, Strength, Parts, your All for Christ; fear no loss here, ye cannot drive a more gainful Trade. Could any thing more have been said to the blessed Martyrs? Or did ever the Pope recommend his Croisadoes more highly?* St. Midb. 1644. P. 24.

What hath been said, proves it to the full, that you valued your intended Reformation more than Christianity it self, (which 'tis no thanks to you if it was not quite destroyed by these most nefarious and unchristian actings.) Now two Witnesses more will make it altogether unquestionable, that from the beginning to the end, that cursed War was raised and fomented to maintain your new-fashioned Religion, and to bring about your Reformation. Mr. Cheynell told the Parliament, *Consider the cries and out-cries of the Godly Party of this Kingdom for a Reformation, they speak plain and tell you, that they have fasted, prayed, and wept for a Reformation, they have exhausted their Treasures, many of them ventured their Lives, lost their Limbs, their Blood, their Friends for a Reformation; you have promised us a Reformation, we have paid for a Reformation, you are therefore indebted to us of a Reformation, we are bound to challenge such a Reformation as will quit cost and answer the price we have paid, and the pains we have bestowed, &c.* F. Chyriel 1646. P. 32.

And Mr. Jenison a Scotch-man in a Sermon at New-castle, *The late designs of the Popish and Malignant Party tending to the utter subversion of our Religion and of our Liberties, occasioned the Na-* Rob. Jen. 1648. P. 29.

tional

N. B.

tional Covenant between England and Scotland, and the joining in Arms for the defence of their Religion. Now I hope it is clear enough that it was you chiefly (if not alone) that raised and fomented that execrably *Holy War*, to establish your projected Religion and Discipline: And if you dare say to the contrary, you must give the lye to your own Fellow-labourers, for you see I have it from them. So I humbly conceive that you and I have made it appear that you are not only not subject to Kings and Princes, but ever in some sort their Superiours; and that when you judge Religion concerned, you will lose the bonds of Allegiance, make Subjects to rebel against their Sovereign, and be as active for the *Kirk*, as ever the Pope was for the *Church*: so that in this, you wanted nothing of being right Catholicks, but that you did not fight to advance the holy *See*, but the holy *Classis*.

Pr. 'Tis well you can make an end at last. I could find in my heart to let you talk alone, you are so infinitely tedious, especially in your Citations.

Pa. Sir, I know that such grave and serious men as you are, are gifted with a great deal of patience: but yet let me tell you, that I could be a great deal more tedious; you have made the subject in hand so copious, that one must write Volumes that would treat it in its full Latitute. But what have you to say next?

Pr. I say, (being we are discoursing of War) that you Papists are cruel and merciless to those that differ from you in Religion; as appears by
your

your Massacres and Inquisitions abroad, and your Persecutions and Plots here at home: and you make people believe, that in their bloody cruelties against Protestants they do God great service. I am sure we are quite of another temper, for we preach meekness and forbearance of one another, and are for Liberty of Conscience.

Pa. Nay, I know you shall never lack commendation for want of speaking well of your selves: your words then are all honey, honey-sweet, but the mischief is that your actions are in the other extream as bitter as gall. 'Tis true, you are now for forbearance and Liberty of Conscience: but when you had the Power in your hands, no men ever more strict and severe. You tied your selves by a solemn Oath, *Faithfully to endeavour the discovery of all Malignants and evil Instruments that should binder the Reformation of Religion, that they might be brought to publick tryal, and receive condign punishment,* in the fourth Article of your *Solemn League and Covenant for the Reformation and defence of Religion,* (as you call'd it:) and so whereas there are but few Inquisitors in the Church of Rome, you had thousands of them among you; every man that had taken the Covenant was bound to be one, bound to accuse his own Brother if he were not of your party. And so 'tis said of Mr. Case, that he performed this part of his Oath very conscientiously: as indeed it was his Doctrine in his Sermons on the Covenant: *If any one persist to hinder Reformation, he is the man of thine own house, the husband of thine youth, the* If Case, p. 56
wife

wife of thy bosom, &c. thou must with all faithfulness endeavour the discovery, thine eye must not pity nor spare, Deut. 13. 6, 7, and 8. But I wonder you would speak of cruelty, my last Quotations of your Authors being so full of it: It seems you would have me make it out that there is a perfect resemblance betwixt your Church and ours in our Zeal for God and Religion. Well, you shall be satisfied.

You know the first thing we do to Hereticks is to Excommunicate them: so Mr. Cheynel would have those of the Church of England serv'd, in the Epistle Dedicatory of his fore-mentioned Sermon, he desires the Parliament, *That if bloody Delinquents come to compound, their Composition may not authorize them to communicate at the Lords Table.* And he tells them at the 44 pag. *There are some sly Malignants who are too wise to be scandalous, they do not roar like a Lion, but fret like a Moth; you will be importun'd that those men may be spar'd, because they are not scandalous in their lives: have you not read of one, Qui sobrius accessit ad perdendam rempublicam? Must men be spar'd because they do not fiercely assault Church and State? It seems their honesty would signifie nothing to excuse them from your persecution, as long as they were not of your party. Mr. Coleman had found a way of punishing the Bishops in case they should escape with their lives, which I don't remember to have ever been used amongst us: Look to all degrees, (saith he to the Parliament) and spare none; and amongst the rest the Prelates, whose offences in case they should not be found capital, that*
device

device of sending them to New-England transcends all the inventions I ever met with: as good have cast them with Daniel into the Lions Den. Nay, it was so much a duty to God to shew no mercy to any of the Kings Party, that he had told them before, pag. 15. *That their ill success in the West was because of their carelessness in keeping and dealing with Delinquents*, and proves it by this Scripture, 1 King. 20. 42. *Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.* So Mr. Case in a Sermon to the Court-Martial at the 13 pag. *There is no dealing with God now, God is angry, he seems to ask this once more, Will you stick? will you execute Judgment? or will you not? Tell me: for if you will not, I will; I will have the Enemies blood and yours too, if you will not execute Vengeance upon Delinquents.* At the 16 pag. he tells them, *That God would have Judges to shew no mercy when the Quarrel is against Religion and the Government of Jesus Christ. Those men that would rise up in cursed practices to bring in Idolatry and false Worship, to depose Christ from his Throne, and set up Antichrist in his place, &c. such a Generation hath Christ doomed to execution, Luk. 19. 27. Those mine Enemies that would not have me to reign over them, bring hither, and slay them before me.* And at 18 pag. *What severity will God expect from you in these cases, who are call'd this day to judge for God between the sons of Belial, bloody Rebels, and an whole Christian Church and State now resting unto Blood for Reformation? Let me say to you as God*

T. Case,
1644.

to Moses concerning the Midianites, *Vex these Midianites and smite them, for they vex you with their wiles*, Numb. 25. 17, and 18. Behold how the Godly sanctified their cruelty with pieces of Scriptures, and thereby prest it as a most indispensable duty ! Mr. Joseph Boden also in his forecited Sermon, pag. 16. and 18. exhorts the Committee to do the utmost as they could against the Malignants. *God arms them (saith he) with strength against his people, because heretofore and now also they have and do find too much favour at our hands.* I am confident the next time the Devil gets into the Pulpit he'll preach as good Divinity upon this subject as this man, and many of his Brethren did. It was so essential a part of your *Godliness*, and such an acceptable piece of service to Christ, to shew no mercy to the Malignants, that it was the praise of a dead Saint, (Colonel Gould) *That he had been impartially active in punishing Malignants against the cause of Christ, and therein another Moses.* And indeed who would have shewed any love to those ugly Cavaliers, who were Gods Enemies ? Remember (saith Mr. Leech before he exhorted those that were on Gods side to throw down Jezebel) *that we cannot be rightly for God, if we be not against those that are against God : Gods Friends must be our Friends, and Gods Enemies must be our Enemies.* Therefore it was (I suppose) that your minds were so imbittered against the Malignants, that you breathed cruelty against them in your very Prayers. Mr. Tesdale one of your holy Synod exhorting the House of Commons to pray for the

S. Midhope
P. 22.

Jer. Leech
P. 21.

the peace of Jerusalem, which was the words of his Text, out of Psal. 122. 6. *Israel (saith he) and Amalek join Battel daily: should not therefore Moles hands be lift up in prayer, and Aaron and Hur help to sustain them, until the Lord hath avenged us of our Enemies, of pray for the peace of Jerusalem?* But for a conclusion, hear what Mr. J. W. Batchelor in Divinity, preacht upon a Thanksgiving-day for your Victory at Heflammoor: *Most of them (Cavaliers) are desperately wicked, whom Satan hath principled to make haste for Hell: there is no design so desperate as some of them will not attempt, though usually they be bulletted and sent out of this life for it, and sent to meet with such Matches as will keep fire for ever. It seems their souls found no more mercy at your hands than their bodies did, you sent them straight to Hell. Whence by the way it is observable, that your Power reacheth downward further than the Popes; for his as yet goeth that way no further than Purgatory. But what a pity 'tis that you were not of the Church of Rome? VVhat brave Champions should we have had? And what a loss is it that such fervent Zeal was spent upon a wrong Cause? But however, right or wrong, it appears that you made the people believe that cruelty to your Enemies was an excellent piece of Religion, and most acceptable to God: and so, dear Sir, in this we may also shake hands.*

Pr. You are a lying Calumniator, and it is your custom to load with reproaches, and the blackest of crimes, those whom you are not able to encounter with Reason and Arguments:

whoever will not dote upon your follies, you'll be sure to defame and slander with your virulent tongues, and you make the vulgar abhor your adversaries by representing them as monsters.

Pa. Well, I assure you for all your anger, I had the very same thing to say to you; and if you speak truth in this, we are really Brothers in iniquity: for you also clapt a most ugly Vizard on your Enemies face, and then brought them out to be worried by the people: Wicked, Accursed, Popish, Babylonish, Antichristian, these were the colours you drew them in, as you may see in what follows. There was a Book printed 1643. by *Thomas Watson*, call'd *The Cavaliers Catechism*, so foul, that I should be asham'd to mention it, but that you was not asham'd to print it, or at least to suffer it to be made publick: It was thus: *What is your Name? Cavalier. Who gave you that Name? My Seducers and Deceivers in mine Innocency, wherein I was made a Member of the Church of Rome, and consequently a Limb of Antichrist, an Enemy to all Godliness, the Child of the Devil, and an Inheritor of the Kingdom of Darkness, &c. What Commandments have you learned, and will you keep? These following, To observe the Will of his Holiness of Rome, To commit Treason against Kings that oppose him, and To commit Adultery, Rapine, &c. But there was as bad as this spoken out of the Pulpit: Steph. Marshal in a Sermon to the Mayor and Aldermen: These are miserable and accursed men, these men are Factors for Hell, Satans Bontefews, and as the true Zealots, are set on fire from Heaven,*
so

so these mens fire is kindled from Hell, whither also
 it carries them. So Mr. Vicars in his *Jehovah-
 Fireh*: I mean to make the godly Reader to see the *J. Vicars*
 distress and danger we were plunged in by the nefas- *P. 6.*
 rious Plots of Jesuitical Priests and perfidious Pre-
 lates, for I may most justly link them together like
 Simeon and Levi, brothers in iniquity, combining
 and plotting to reduce us to the accursed Romish
 Religion: the whole Book is full of the same
 stuff. And there were *Centuries of scandalous*
Malignant Priests, printed by the order of the
 Committee of the House of Commons, where-
 in the Episcopal Clergy was charged with the
 most detestable crimes and abominations that
 could be invented. And Mr. *White* saith of them
 in the Preface, *That they were dumb Dogs, against Jo White,*
 whom God had protested for their ignorance, men *1643.*
 swallowed up with Wine and strong Drink, whose
 Tables were full of vomit and filthiness, *Whore-*
mongers and Adulterers, who as fed Horses neigh'd
after their Neighbours Wives, Buggerers, that chang-
ed the natural use in that which is against Nature,
men unfit to live or to preach among Christians.---
Priests of Baal, of Bacchus, of Priapus. Pray
 what could you have said worse not only of us,
 but even of the lewdest Turks and Heathen?
 So Mr. Gill. at *Edinburgh* in his Sermon to the
 House of Commons on *Ezek. 43. 11.* And if
 they be ashamed of what they have done, &c. saith
 at the 13 pag. The first Application shall be to the *Gillesp.*
Malignants, enemies of the Cause and people of *1643.*
God at this time, who deserve to have Jeremics black
mark to be put upon them, Jer. 6. 15. Were they
 ashamed when they committed abomination?

Tesd. p. 8. Mr. *Tesdale* likewise in his fore-mentioned Sermon, Balaam may engross the Promotions of Moab, as the temporizing Clergy of late the Dignities of our Church, but upon saucy terms they must come then and curse Israel. And before at the 6 pag. he had joined together, the Atheists, Papist Priests, the Prelates, Irish Rebels, and the English Traitors, as Sampsons Foxes to destroy the Church and Commonwealth. Mr. *Calamy* himself that man

E. Calamy,
1645.
p. 26.
of moderation told the Commons, If there be any amongst you that favour Malignants because they are your Friends, though Enemies to God and his cause, this is a great sin to be repented on greatly: I say to such as the Prophet to Jehoshaphat, 2 Chr. 19. 2. Shouldst thou help the ungodly, and love them that hate the Lord? Any body whom you knew to be a Friend or an Helper to the King, was sure to be a wicked man for his pains, and to have fine Epithets bestowed upon him; as these: Have not our new Midianites, Assyrians, taking to their assistance the French Philistines, Welsh Egyptians, Cornish Hungarians, the degenerate Ishmaelites, and the Renegade English, have not these wrested our lives? &c. Nay, the Magistrates themselves were not exempt from the sting of your poisonous tongues. Mr. *Cass*

Recb,
1645.
p. 19.

Th. Cass,
1644.
p. 1.

T. Palmer,
1644.
p. 19.

told the Court-Martial, That for many years Robbery, Violence, Murder and Treason, had sat on the Bench, and not stood at the Bar, &c. And your tongues were so inur'd to slander, that you could not so much as spare the first Christian Emperours and Bishops, who had been the great Propagators of Christian Religion. The wicked (saith Mr. *Palmer*) and the Popes and Ro-

man

man Emperours, have agreed all along to persecute Gods Saints, that hath gone on for above 1600 years, they have been getting upon the Saints almost all this while, and therefore now 'tis no more but just with God to bring their time of losing, &c. Thus you see the conformity between you and us holds still in this particular of slandering our enemies; or rather to give you your full due, you have out-done all Precedents by far, if not *Diabolos* himself, the Father of Lyes.

Pr. I know not whether your Quotations be true: but this I am sure of, that there is no men under the Sun so humble as the Presbyterians, none acknowledge themselves so vile before God, and make such soul-humbling confessions of sin: whereas you magnifie your selves as the only people of God; you think there is no goodness to be found but only amongst you, therefore you exclude all that are not of your Church out of Heaven: and so puffed up you are with pride, that you dare talk of your merits, as though you were more than perfect.

Pa. Of Merits and Perfection another time if you please: for the present let us inquire whether you do not value your selves as highly as we do, and also shut out of Heaven those that are not of your *holy Sect*. As for your long confessions of sins, I confess that I have sometimes admired how they could be consistent with the good opinion you have of your selves. At first, I thought that you took a pride in professing much humility, and possibly I was not much out, for you know you call him the Son of Pride, who calls himself *Servus Servorum*: But

T. Coleman
P. 14.

Looking-
Glaſs for
Malig-
nants, P. 2.

P. 43.

I remember that heretofore you kept days of humiliation for the ſins of others. Mr. Coleman in a Sermon to the Parliament, after he had told them how that ſins may be puniſhed long after their commiſſion, adds: *This particular was taken to heart, when by an Ordinance you call'd upon the Kingdom to be humbled for the Blood ſhed in the Marian perſecution: if ſuch an Ordinance was reprinted, with ſome additions concerning mixtures in Gods ſervice, and violence againſt Gods ſervants under the Prelatical Tyranny, it might poſſibly do much good: whereby it may ſeem probable, that in your long confeſſions you mean other mens ſins, and not your own. However, it appears by what I have ſaid already, that you think your ſelves the beſt of men, or to ſpeak more properly, the holy ones, the elect and choſen people: you engroſs to your ſelves the names of precious, Saints and Godly, others go under the notion of vile, ungodly, reprobates. It grieves the Saints (ſaith Mr. Vicars) to ſee theſe miſerable Malignants to be ſo godleſs and graceleſs, ſo biting and bitterly to flout and affront the Lord Chriſt himſelf in his holy Members, and his moſt glorious Cauſe. And in his Jehovah-Fire, ſpeaking of Eaſtwick, Burton, &c. brought out of priſon, he ſaith, Did not the Lord ſhew himſelf moſt ſtrangely in the Mount for the redemption of all theſe his beloved Iſaacs, and cauſe his wrath to lay bold on theſe Romiſh Rams who were intangled in the buſhes of their Biſhoply abuſes to Gods children, and ſo by his admirable Providence to make them a prey to his juſt indignation, in ſtead of his innocent, his tenderly affected Iſaacs, his beloved Lambs. I believe*

believe the Jews never put so many affronts and indignities upon the accursed posterity of *Cham*, as you did upon those that were not enrol'd among your Saints. *The Lord hath raised up Jer. Bar.* (saith Mr. *Burroughs*) *the worst, the vilest upon* ^{1643.} *the face of the earth, and they have possess'd the houses* ^{P. 10.} *of many of his Saints, the dearly beloved of Gods Soul.* Is not this to the purpose? Nay, it seems, the blessed Apostles and first Christians were inferiour in Saintship to your most incomparable selves: saith Mr. *Goodwin* to the Parliament: *Look upon this Isle wherein we live, as it is Th. Good.* *the richest Ship that hath the most of the precious* ^{1645.} *Jewels of our Lord and Saviour Jesus Christ in it.* ^{P. 51.}

————— Let me use the same Expression as I did in publick twenty years agoe, That if we stood at Gods elbow when he bounded out the Nations and seasons that men should live in, we should not have known (unless in Christs) in what Age or in what place we should have chosen to have lived in, in respect of the enjoyments of the Gospel, and the Communion of Saints, more than in this Kingdom wherein we live. Now, my loving Friend, don't you think that we are also well agreed in this, in esteeming our selves highly, and condemning others that are not of our side as impious reprobates, fit only for Hell? All the difference lies in this, that we think well of our selves in that we obey our Church, and hold Communion with her; and you contrariwise make your excellency to consist in forsaking your Church, and endeavouring to destroy it.

Pr. You shall repent by and by of the great pains you take for nothing: mean while I'll give

give you leave to talk of what Master such an one, and such an one saith ; and pray can you find by those your Authors you have so ready at your fingers end, that we have merits of congruity and merits of condignity , and that we can give Pardons and Indulgences, (if so be we can get money for them) Don't we teach that all our righteousness is as a defiled Rag, and that our best works are rather sinful, than meritorious?

P. It may be so: but for all that, I can tell you of one thing that is hugely meritorious among you, and that is, the advancing of the Cause: the time was, when you exhorted the
S. Marshal people to spend all upon so good a work; Lay
 1644. out your strength, and hearts, and affections for
 P. 41. the Lord, go on with all your might, with all your estates, with all your treasure, whatever you have let God have it all in his Cause if he need it. And
 pag. 43. Who knows how far the Zeal of any one man may prevail? therefore go on in it to the utmost, let Offices go, let Wife and Children go, let Estates go, be wholly for the Lord, and say, What may I do? wherein may I be employed and laid out? what is there in my head or heart, in my soul or body, in my treasury, shop or house, which may be of any use for the Lord? Mr. Tesdale in the same manner, Honourable Patriots, Christ is gone forth with his triumphing Army conquering and to conquer; and if you want Arms, or Money, or Horse for their accommodation, God is the great Landlord of Heaven and Earth? Art thou then Gods Tenant? and dost thou owe him Knight-service, and Plough-service, and dost he want thy Horse,

Horse, and shall he not have it? &c. Yea verily, it was so meritorious a thing to advance the interest of the *holy Covenanters*, that that was call'd to help the Lord, and people were to do the utmost for it, and then an hundred-fold here, and eternal life besides was the least as they could have for a recompence. Mr. Bond after a long Exhortation to pull down Antichrist, and to do for the Lord, in the close of all faith, I will recommend unto you these two especial promises, Mat. 19. 29. Every one that hath forsaken Houses or Brethren, &c. and Mar. 8. 35. Whosoever shall lose his life for my sake and the Gospels, the same shall find it. O that they were written over the doors of the Houses of Parliament! If these places do deceive an active Believer at last, then let it be written upon my Grave, Here lieth that Minister that was mistaken in his God and Gospel. Was not the acting for the Cause highly meritorious, when the greatest of rewards were to be got by it? Wherein then lieth the difference? Only in this, That among you 'tis rebelling against the King and the Church, but with us 'tis good works only that merit.

Pr. Well, but then good works consist for the most part in being kind to the Fryars, those good souls who have vowed forsooth to follow the counsels of perfection, poverty, chastity, and blind obedience, and yet preach themselves more than Jesus Christ; and, in begging about, make people believe that the best service they can do to God, is to do them good: whereas you see by your own Citations, that what our Ministers did, was out of Zeal for Gods Cause,

to advance his Honour, and not their own Profit.

Pa. Yea, that was a piece of deceit and craftiness, whereby they out did the Fryars themselves, to call their own, Gods interest, to give specious names to their own devices, as if God and Religion had been much concern'd in the establishing of them, and to make the world believe, that to pull down the Church was to pull down *Antichrist*, and to set them up, was to set up *Christ in his Throne*: yet *terminis terminatibus*, they would speak it out too, that they and their followers were to be used kindly, and that it was the duty and interest of the whole Nation to do good to the *Saints*, and to make as much of them as they could. I confess you never oblig'd your selves to obey the Evangelick counsels, but you went as near to it as any bad Copy can resemble a good Original: for you vow'd to *spend your Lives and Estates* upon the work in hand, that was poverty to the height. You vow'd to reform the Church according to the pattern of the best reformed Churches, to extirpate Superstition and Heresie, and to preserve the Rights and Priviledges of the Parliament, and the Liberties of the Kingdoms. All which I am sure was blind obedience, for not one of an hundred as took the Covenant understood what these things meant, and were therefore to follow you blindfold. And if in stead of continency you'll give me leave to put obstinacy, we have found the three Monachal vows in the Covenant: for you swore never to suffer your selves directly or indirectly, by whatsoever combination,

per-

perswasion or terror, to be divided or withdrawn from your blessed Union or Conjunction, (as you call'd it) but zealously and constantly to continue therein all the days of your lives against all opposition whatsoever. And accordingly that renowned Champion of yours who died a Martyr for the Covenant, said on the Scaffold, *I did oppose* Mr. Loves
in my place and calling the Forces of the late King, Case,
and were he alive again, and should I live longer, 1651. p. 11
the Cause being as then it was, I should oppose him longer. The good man would rather venture Damnation, than break the Covenant by repenting of his Rebellion against his Sovereign, so binding was that *Holy League* which oblig'd him to be thus obstinate.

But perhaps you won't believe what I have said, that you made the people believe it was a most meritorious thing to be kind to you, and that you preach't your selves as much as ever the Fryars did: if not, at least believe these precious men. Mr. Dury having observ'd out of his Text, *Isai. 52. 11.* that *God hath vessels belonging to him,* tells the House of Commons, *God hath* Dury, p. 14
intrusted some with those his Vessels, and charged them with the care of them, to look to them, to bear them up, &c. and then having extol'd the Covenant up to the Skies, he saith, pag. 24. *This is a new thing in the Christian Church, there is a special engagement lying upon us all more than upon other men to bear every one our own vessels, to bear the vessels of each other, and to bear jointly the Church and Cause of God in our hearts, hands and shoulders. In all the World there is not a Magistracy so eminently entrusted with such a charge over a people so nearly*
united

suited unto God as you and the Parliament of Scot-
 land are. Mr. Burroughs likewise told the Par-
 liament, It hath been the honour of some of you to
 receive and countenance godly Ministers who suffered
 under the Tyranny of Prelates, this Christ hath ow-
 ed you for, and we hope it shall be remembered for
 good to you and yours, let not your hearts be changed
 towards these men. And pag. 45. My Lords, you
 are advanced to high power and honour in a King-
 dom where Christ hath as many Saints, (I had al-
 most said as in the World besides) he expects you
 should use them kindly. And Mr. Goodwin to the
 House of Commons observes out of his Text,
 Psal. 105. 14. Here is the nearness and dearness of
 the Saints to God, they are dearer to him than Kings
 and States simply considered, and here is the dan-
 ger of Kings and States to deal with his Saints
 otherwise than well. And then towards the lat-
 ter end, pag. 52. and 53. It is not the having
 Saints, and multitudes of Saints, but the using
 them kindly, that is the interest of a Nation. The
 Saints of England are the interest of England,
 look to and keep this your interest, namely, maintain
 and preserve the Saints among you, and make provi-
 sions for them as you would preserve this Kingdom.
 And then he repeats it again, p. 54. The Saints
 of England are the interest of England, write this
 upon your walls, and have it in your eyes in all your
 Consultations, and have respect to the Saints the
 whole lump of them, if you will maintain your in-
 terest whole and intire, have regard to the Saints
 small and great. More could not have been said
 to perswade the people to do you good, and in
 this you are in no wise inferiour to the most self-
 preaching Monks.

Pr. I scorn your words, we are in nothing like your foolish Fryars: Presbyterians are a serious and considering people, who serve God according to his VVord in spirit and in truth; whereas they mind nothing but their sopperies, their superstitions and biggotteries, whereby they have made Religion ridiculous.

Pa. Yes, you would fain make the world believe, that your new-devised Church-Government, and every thing you speak and do, is Scripture, and according to the Spirit, and truth; and to hear you cry up your Orders and outward circumstances of divine Service, one would think you had found Scriptural or spiritual Ceremonies. But when all comes to all it is only this, that you make Religion and Godliness to consist in rejecting that decent and instructing Order in Divine VVorship which the Primitive Church used, and transmitted to us, for to follow your irreverent and unseemly manner of worshipping God according to your own minds. But that you also have done enough to make Religion ridiculous and fabulous too, is easie to be seen by what I have said, and shall say further: the many *intolerabiles ineptias* you preached in your best-studied Sermons before your Parliament, and printed afterwards as being excellent Discourses, are sufficient proofs that your grave out-sides are inwardly full of emptiness, or something else: and I protest nothing can fully represent how ridiculous you have made the Publick Offices of Religion, as being an eye-witness of it in your Private Meetings. And had you not belotted your people by making
them

them believe that what others do is all *Popish* and
Anticristian, but what you do your selves is
Scripture and *Gods Ordinance in purity*, they
 would hiss you out of your Desks, or at least
 leave you there alone to enjoy your extravagant
 humours. I leave it as a conclusion to be drawn
 from our whole Discourse when it is ended, that
 you have made Religion ridiculous, or rather
 that yours is a mock-Religion, consisting alto-
 gether as to the exterior of it in new-made
 Prayers and Sermons, spoken with a certain pi-
 teous tone, and some affected faces and pa-
 roxisms of Zeal, such as Mr. *Cbrynel* was in
 when he told the Parliament, *I arrest you this*
day at the Suit of the great Jehovah, for a Debt of
ten thousand talents, nay, millions of millions,
and over and above of High Treason against the
three Persons of the ever-blessed Trinity; and then
 he was in a Trance, pag. 24. *Oh (saith he) I*
feel, I bless God I feel my self transported even
beyond my self with raptures and extasies of love:
I could tell you of Christ-concerning-points, and
Soul-concerning-points, of Parliament-repentance,
and Sacrament-repentance, and Bed-repentance, and
Shop-repentance, and many such new-coined
phrases, which are none of the least part of the
powerfulness of preaching: And I could tell you
 of a receipt which is as the extract of a Book,
 called, *Parliament-Physick for a sick Nation,* Li-
 censed by Mr. *J. Cranford*, which makes a mock-
 Physick or Divinity of all Evangelick and moral
 Vertues. A great deal of fopperies and futili-
 ties as you charge us with, might be pickt out
 of the Sermons as you then printed, and I
 doubt

1646. p. 4.

1644.
p. 113.

doubt not but the Prayers were much after the same sort, had they come out in print: and if my Notes deceive me not, what you preach now is not much better: but I will not say any thing except what I have under your hands. But this needs not be prosecuted directly any further.

Pr. What of all this? These be personal failings. I don't know how we are come insensibly to talk of things that are meerly practical, whereas we was to speak of Doctrinal points. I'll give you but two or three instances more of the wide difference that is betwixt us, and then let all the world be judge how impertinent you have been in charging Popery upon us. And first, you make outward splendor and prosperity to be a mark of the true Church, whereas we teach according to Divine and Humane Histories, that the Church hath her wanes as well as her fulness, that sometimes she is fain to flee into the wilderness, and that her Glory may be eclipsed without she doth cease to be the true and only Spouse of Christ.

Pa. Well, I hope you love us never the worse for that agreement as you see is betwixt us in practical points, for those be the most important. But as for what you mentioned last, I must confess that after the Kings and the Churches return to their right, you taught, *That the Ark of God was in great danger, and very near to be lost, gray hairs (saith Mr. Calamy) are upon the Gospel: I say not that the Gospel is dying, but that it hath gray hairs. I dare challenge any Scholar to shew me an example of any Nation that hath enjoyed the Gospel for an hundred years together,*

E. Calamy,

1662.

P. 10. & 14

Tb. Good.
Ph. Nye,
Sy. Symp.
Jer. Bur.
W. Bridge
P. 10.

Epist De-
dicat.

Jos Caryl,
1644.

now that gray hairs is to an hundred years, is no wonder. Well, gray hairs are here and there, and yet no man lays it to heart. But then 'tis to be observed, that your Principles and Doctrines do change according to your condition, according as five of your Brethren told us in their Apology to the Parliament, *This principle we carried along with us, not to make our present judgment and practice a binding Law to our selves for the future.* For in the days of your Power, you then followed God and Providence; every prosperous success of yours was a mark that yours was Gods Cause, and you his beloved ones. Behold God in the Mount, cries Mr. Vicars at every advantage you had over the Kings party, in his *Jehovah-Jireh*, yea and your prosperity was a mark that you were destroying Antichrist. The Palmer in that Sermon 1644. dedicated to the Earl of Essex, hath these brave expressions: *God hath put you in his own place, God hath grac'd you with his own Name, Lord of Hosts, General of Armies, God hath committed to your care what is most precious to himself, precious Gospel, precious Ordinances, a precious Parliament, a precious people, God hath called forth your Excellency as a choice Worthy, to be his General, and the Champion of Jesus Christ, to fight the great and last battel with Antichrist in this your native Kingdom.* So Mr. Caryl in a Thanksgiving Sermon for a Victory of yours, Divine Providence is a leading Cloud to this day, it is ill to out-run Providence, and it is as bad not to follow it. Many things that I have said before, will clear it enough that you made your good success and prosperity an argument of

of your being Gods Church and people; and I shall say more to it anon. I only add now, that as it is observ'd, that where Religion hath been loosest, there Fortune hath been most worshipped: so when you had broken all natural and religious bonds, you made use of the prosperous events of your enterprizes to justify the lawfulness of them.

Pr. Well, I see you'll make hard shift but you'll have something to say. But can you find that we attribute to the Sacraments the vertue of working by their own efficacy the grace they signifie? (which you call *opis operatum*;) don't we rather teach, that nothing but Gods Grace can work any good in us, and that outward means are useless without it?

Pa. Yes, I do suppose the Sacraments are of no great account amongst you: whatever is not of your own appointment, is of little use or profitableness, though ordained by the first Rulers of the Christian Church, or by Christ himself. But I could tell you of two or three things of your own devising, of as great force and efficacy as any of our Sacraments; that is, your Covenant, your powerful Preaching, and your extemporary Prayers; of the first, I have spoken enough already, how you made it a *most precious and soul-saving Ordinance*, and equalled it at least to the Covenants God hath been pleased to make with Mankind; wherefore it was to be taken standing uncovered, and one hand bare and lifted up, which is more of honour and reverence than you afford to the blessed Sacrament of the Body and Bloud of Christ, which you

receive sitting upon your tails; or to any other part of Divine Worship. If any one will see more of it, let him read *Thomas Maltst's Sermons* on that subject, printed 1642. That your Preaching is likewise very powerful, I have evinc'd before, in that you call it *the Gospel*, the Word of God, and make it in a manner equal to Scripture, as proceeding from the same Spirit, as Mr. *Marshall* told the Parliament at a Thanksgiving-Sermon for some good success of yours: *I should send you home presently, and command all of you not to weep to day, but to eat the fat, and drink the sweet, but that I have first some banquetting stuff for your souls, such as God hath brought to my hand: sure they might make a very soul-refreshing meal on what God himself had prepared!* Mr. *Rahmer* also pag. 27. *How few come prepared to the Ordinances? (your preaching and Praying:) Who is it that considers the weightiness of the business he is about? that he is now about a soul-saving or a soul-destroying work?* And accordingly in your Catechising your Converts, if they be aged, the grand question is, When, and at what time they were converted? for your Preaching works Conversion, even as Strong-drink works Madness. When you have taught malicious or ignorant people to rail at the Church, and to hate it, and those that side with it, then the powerful Ordinance of Preaching hath done the feat! and the man is converted ev'n as the weak-brain fellow that hath lost his reason by too much drinking. As for your Praying, being it is by the Spirit, no wonder if it works strangely.

Mr. *Vavasor*

S. Marshall
1643.
P. 3.

Mr. Vavasor Powel, a holy man, and well worth *The History of his Life, 1671. p. 16.*
 to be credited, (though somewhat more Fanatick than you) for having a most authentick Testimony and Approbation of fourteen of the chiefest Divines in the Assembly, did by his Prayers cure one Mrs. Warkins of the Parish of Lanings in the County of Brecknock, who for two years together had kept her bed; and one Elizabeth Morris of New Radnorth, who was troubled with the Falling-sickness and Convulsion-Fits; and did once in a wet Harvest stop a most fierce rain, in seeking the Lord, and begging for fair weather. *p. 18.*
 This will not seem strange, if we consider what one of you said, That God had kindled the fervent fire of Supplication in your hearts. Oh how did the Lord before and ever since this Parliament began, stir up and inflame the fire of supplicating faith, or faithful supplication and fervent zeal in private humiliation, to seek the Lord in the face of Christ for mercy and reconciliation to our poor Land? *Jehovah-Fire, p. 31.*
 And then how could that fire that came from the Lord, do less than consume and devour every thing that stood in its way? As Dr. Owen said to the House of Commons, *Joh. Owen 1659. p. 14.* The Adversaries openly confest, That there was nothing left for them to overcome, or to overcome them, but the Prayers of the Fanatick Crew. And as Mr. Coleman said to the same Auditory, *1645. p. 16. & 17.* We prayed at Nazeby, they plotted; see what end the Lord hath made, come and behold the works of the Lord. And at Langport and Bridgewater they could not stand, for God was against them: We prayed, we fought, we conquered: certainly the power of Prayers is destructive. *Th. Good. 1645. p. 12.* And Mr. Goodwin: God hath given

so those his Saints (the Rebels) a Commission to set up and pull down by their Prayers and Intercessions. Whence by the way might be gathered, that you have some kindness for us, being you pull'd none down but the Chutch of England; But possibly the efficacy of your Prayers did not so much as the reach of your Piques and Muskets. However, you see here is *opus operatum* with a vengeance, all the difference is that our Sacraments are of Christs Institution, and work Grace only; whereas yours powerful Ordinances are of your own devising, and besides Grace can work destruction.

Pr. And can you find this one thing more about the Sacraments, that we take the Cup away from the people, as is the order of your Church, positively against an expresse Command of Christ, who said, *Drink ye all of this?* Sure you won't say we are guilty of dispensing with such an expresse Injunction of Christ as you do in this case.

P. No, you never took the blessed Cup from the people, but you went very near to take away from them the sacred Bread and all. You know how seldom and in how few places that holy Sacrament was administred in your reforming times; and you know how little regarded still by many of your party, since you could preach and pray by the Spirit. And yet we are in good hopes that you'll comply with us in this too, for that in another case you can dispense with as absolute a command of Christ, that is, concerning the Lords Prayer, of which he commanded, *When you pray, say, Our Father, &c.*

Lak.

Luk. 11.2. But your wisdom hath found it out that 'twas enough to say the sense of that Prayer, without repeating the very words; and then if you should use it, the people might be brought to believe that a set Form of Prayers is lawful according to so great an example, which might be a great prejudice to your more spiritual way of praying. And so you know our Church hath also many wise reasons for not obeying *Christ* in this particular. Hereby it appears that you can as well as we make bold with an express Law and Ordinance of Christ in what concerns the Worship of God; and what matters it though it be not in the same matter? they that can in one, can in all when they shall think good.

Pr. I should laugh if you could make it out too that we have amongst us Miracles and Legends, as I am sure you have a great many to prove your new Religion by. Come, try your skill: I don't despair but one day you'll find out the Quadrature of the Circle, or the perpetual motion, you are so ingenious and so good at making discoveries.

Pa. I can't tell what I shall do for the first, but I am sure for perpetual motion the world is beholding to you for the finding of it out: for when you taught the people that nothing must be done in Divine Worship but what is commanded in Scripture, and that therefore the Liturgy was to be put away: they finding that the order appointed in the Directory was no more to be found in Scripture than the other, took it away too; and so your Thorough-Reforming by such an unlimited Principle, set a Wheel a

going, whose motion 'tis likely will be perpetual. You reformed the first Reformation, others reformed yours, and others that, and so on it went, and I believe will go as long as there is any brains in Schismatick-heads to keep on the Circulation.

But 'tis a thing so plain that you also have Legends and Miracles to perswade the people of the Divineness of your new-contrived way of Worship and Discipline, that my making of it appear will deserve none of your commendations. I could tell you of a secret way of whispering Legends, fine well-made stories of Bishops and Priests, when the Brethren meet together: but possibly those that don't know you so well as I do, would not believe me, therefore I'll instance in a few of a great many that are upon record, Mr. Vavasor Powel saw several times the Devil appearing to him, sometimes stamping upon the Chamber-floor, and sometimes blowing a strong cold wind upon him, and several other ways: once it was revealed to him that he and two of his friends should be wounded in the Island of Anglesey. And another time, he being in his bed, there appear'd to him a bright shining light, and in the light a speckled Bird, which had him read Mat. 3. 2. Mr. Cook likewise (no Divine I confess, but yet a man that well deserves to be credited for being an holy Covenanteer) going over into Ireland, and meeting with a great and fearful storm, which frighted him to some purpose, God (as he saith) put in his mind the chief places in Scripture concerning the Seas; and then it follows, I prest my dear Christ not to
drown

p. 8.

p. 17.

p. 130.

drown us, for, said I, we fight for thy Kingly Office: throw the Egyptians and all thine implacable Enemies in the midst of the Sea, but let us be preserved. Yet for all his fear and danger, he fell asleep, and then, as he saith pag. 6. he saw a large Room, in the midst whereof was a long Table, and upon that Table an ordinary Carpet, two Candles, two Trenchers of Tobacco, & some Pipes: in the Room there was a man of a middle stature, his hairs were white and curling at the end, but the hair of his upper lip was brown, his cloaths were of a sad colour, and upon his head was a Cloib-broad-brim Hat, and he told him he waited upon Jesus Christ, and carried him to his Master, who told Cook that he should not be drowned, bearing that he belonged to the Protector, (Traytor) and other strange things which yet proved true in the event. Here be as you see most miraculous Visions, the particulars whereof are related with such exactitude, that I believe none but Malignants ever doubted of the truth of them. But I must not relate particulars, my Book it self should be a miracle in bigness; if you please to read the *Mirabilis Annus* that was printed in 1662. there you shall find as the Author saith, many signal and miraculous judgments and accidents befallen those that have molested the Godly for Nonconformity. And also Mr. Vicars Looking-Glass for Malignants, will furnish you with many wondrous stories of the terrible and most dreadful judgments that befel the Malignants from 1640. to 1643. when the Book was printed. These Books for Miracles and fine Tales may deservedly be ranked among the most fabulous Legends that ever were printed:

printed : and though 'tis likely the Authors did not believe them, yet they served your turn : Those *pious frauds* won more Profelytes to your side than any thing else next to your Weapons : all the difference is this, that our Miracles are wrought *by the Saints*, and yours *for the Saints*.

Pr. And so you cunningly insinuate that we have Saints as well as you : What, don't you know we will not so much as call *Peter* and *Paul* Saints, we are so far from praying to them, or keeping days in their honour ? Prove it if you can that in this particular your Doctrine and ours hath the least resemblance, and then without instancing any more, I'll make it appear that you have taken a great deal of labour to little purpose.

Pa. What ! I have mentioned your Saints forty or fifty times out of those of your Authors whose words I have cited, and now you speak as if you had none at all. Why man, there is no people under the Sun that owns so many as you : 'tis true, you won't call the blessed Apostles and Martyrs by the name of Saints, that would be Popery and Superstition : but you'll call your selves so very freely and humbly, and without any scruple, for it seems that is your due, and not theirs : any one that would throw a stone against the woman surprized in Adultery was *ipso facto* made a Saint, contrary to what happened in the Gospel ; I mean, that every one that would help to throw down *the Whore and Jezabel*, (as you call'd the Church) were thereby immediately *Canonized* : so that the worst of Fanaticks who help'd to do the work,

work, have still retained the Saintship you bestow'd upon them, though since they have departed from you. As *Thomas Brooks* in a Sermon dedicated to Sir *Tho. Fairfax*, *To do gloriously is to appear for the Saints, and side with the Saints, let the issue be what it will: Q it is a base thing in those that have appeared and sided with the Saints, now to prove treacherous, and let the poor Saints shift for themselves.* And so before that in 1646. *Mr. Chrymel* instructed the Parliament concerning the Saints in this manner: *I am so far from endeavouring to persecute Saints, that I humbly desire that we would all study how to make more Saints: Ob it will be a comfortable work to gather and order Saints of our own making, Nay, though some of the Saints were froward, and perchance unruly, yet because they help to do the work of the Lord, they were not to be blotted out of the Calendar, for he saith a little before, Saints must not be persecuted although they be peevish, nay desperate.—— I must not out of a sullen humour deny a peevish Saint the right-hand of fellowship.* But enough of this you shall find scattered up and down this Book.

Now as for your keeping of days for the old Saints, I confess you are not for that, neither do you keep any for Christ, that would be you know what, But you know also that when the designs of the *new Saints* were blest with success, there was by Authority a day kept in remembrance of it with much solemnity. So it seems the destroying of the Kings Forces was a mercy great enough to make a Holy-day of it: but it would be idolatry to do the same in remembrance

1648.

P. 15.

P. 37. 38.

&c.

membrance of those precious mercies the Church receives from what Christ did and suffered for her, and his holy Apostles after him. As for praying to the ancient and despised Saints, it would be to no purpose, your new ones having got their place, and belike their power too: we have seen already that your prayers are effectual beyond what their intercessions could be, which is the reason I suppose that when any amongst you is going a Journey, or hath some other design in hand, or feels the want of any temporal or spiritual thing, he desires the prayers of the Saints in your Conventicles. So there appears to me no other difference in the case, but that our Saints are dead, and Canonized by the Pope, whereas yours for the most part are alive, and of your own making.

Now I hope I have satisfied you, and made it appear that you come much nearer to Popery than the Church of *England*, which by your own confession hath nothing common with us that's bad but a few Ceremonies, and this of order, which don't much concern Religion, and which (according to your Chronology) were in the Christian Church long before Popery: whereas you own both in belief and practice many of the Popish Doctrines which are counted the worst of our errours, only you disguise them a little, and put them in a Presbyterian Garb.

Pr. Worthy Sir! you might have spar'd your great pains, for all you have said will not persuade any one man that we have any good will for the Papists, 'tis too well known that there is

an irreconcilable antipathy betwixt them and us. No, we detest those opinions and practices of yours which you would perswade the world we approve and imitate, and we agree with you in nothing that other Protestants disagree in.

Ps. Yes, we do, we both hate the Church of England, I am sure we are agreed in that, except you have gone beyond us; as I remember Mr. Love said when there was an overture for peace, pag. 42. *Is it likely to have peace with such men as these? ——— We can as soon make* At Nx-
bridge.
fire and water to agree, I had almost said reconcile Heaven and Earth. But there is enough said already to prove that. As for your disclaiming friendship with us, it only perswades me that you are of those generous Friends who oblige people behind their backs, without desiring that any notice should be taken of it: for to use Mr. Love's words, pag. 22. *When you had put down the Pests and Plague-sores of the Kingdom, Episcopacy and Common-Prayer-Books,* you thereby advanced our interest greatly, and did us a notable piece of service; for then you left no visible Church, no known Rules of Doctrines, no set form of Government and Discipline: so that whilst your tedious Rabbies were hammering in their brains the new form of a future Church, according to their several fancies, or according to *the Pattern in the Mount*, the people were fain to betake themselves, some to the Communion of our Church, as not a few did, and other some to Madness and Enthusiasm, as did a great many more. And besides, the scandal which you brought upon the first Reformation
by

by your *fine doings* was so great, that (thanks be to you) it hath perswaded a great many that there is no safety but in the Church of Rome, where there is a constant union and order. So we find a Book printed in 1652. call'd, *A Beacon set on fire, or an Information of the Stationers to the Parliament concerning the great advancement the Papists made, and the many Books they printed, as also the many blasphemous Books which others put out.* And in the *seasonable Exhortation of the London-Ministers 1660.* they tell us pag. 10. That all manner of blasphemous and horrid Opinions were openly written and published, that there was in many Atheism and contempt of Religion, in others Scepticism and Irresolution in many, and that some were grown to that height of wickedness as to worship the Devil himself. And there they complain also, That some by their back-sliding and apostacy fell from the truth to Popery, as being the only Religion wherein unity and order was retained. All which how naturally they issued from your late doings, and how much the Pope and Devil were beholding to you for, I leave to your own conscienciousness to consider. And one thing more that makes me believe that you have more kindness for us than you own by words, is, that you destroy'd the King and the Church of England by the same means that were appointed by Campanella a cunning Politician, and a great Enemy to Protestants, pag. 160. *The English Bishops* (it should have been Puritans) *are to be exasperated and put into fears and jealousy, by telling them that the King of Scotland (King James) turned Protestants out of hope, but that he will quickly*

return to the former Religion when he is establish'd in the English Throne. (The same advice is also lately given by the Marquis de C. in his *Politique de France*, in that Chapter that treats of *England*.) That counsel was followed by you, and prov'd successful; the outcry whereby you rais'd the people against our late martyr'd Sovereign was Popery, Rome, Babylon: therefore after all this, judge you whether we must not be very ungrateful if we did not ingenuously acknowledge that we are highly beholdng to you.

Pr. All that signifies nothing: for we differ from the Church of *England* only in some few Ceremonies, being agreed as to the Essentials both of Doctrine and Discipline. We honour the first Reformers of this Church, and we are perfectly agreed with the reformed Churches beyond Sea, which we love and reverence, and desire to imitate: and when you have said all you can, this will be truth still, and I am sure will be believ'd so to be by all rational men.

Pa. I know that one of your Brethren, an ancient Sophister, in his last scribbling against Doctor Durell, speaks as if there was hardly any difference betwixt you and the Church of *England*: *It may be worth* (saith he) *the consideration of those who are in Authority whether they may not enjoy Ecclesiastical Preferments who differ from their Brethren only in some few points of Discipline; for as to the Essentials of Discipline, I am not so quick-sighted as to find that we disagree, &c.* But if it be so, the more wicked you, who have made crimes and enormities of a few indifferent points of Discipline. What, was it the tenderness of
your

Bonafius
Vapul.
1672.
p.80.

your Consciences that made a few Ceremonies to be *Poper* and *Antichristianism*? so that upon their account you must call upon the people in *Sion* to war against *Babylon*. Either you are the greatest Cheats in the World, or else you differ from your Church at least in those points wherein (as I have shewn) you come so near to us: chuse you which you please. As for your loving and honouring the reformed Churches beyond Sea, and the first Reformators of this, I find no such thing in your Books, but rather that you lov'd and honour'd your selves far beyond them all. Mr. Dury in his Sermon to the Parliament upon these words, *Depart ye, &c. Isai.* 52. 11. is pretty plain in it: *I chose these words* (saith he) *because the destruction of Babylon and the deliverance of the Church out of it, is the great work which God intends to accomplish by the Gospel in these latter times, and because of the relation wherein we do stand to it, for I conceive that God is not only working out our deliverance to bring us out of Babylon at this time, &c.* Where could you have been worse than in *Babylon* before the good men in King *Edward* the sixth's time had done any thing towards a Reformation? So you may hear him say at the 25 pag. *None of all the Magistrates or Ministers of other Nations have ever given such an answer to this Call* (to come out of *Babylon*) *as you and we of the Ministry and this people have done, for we have undertaken the Cause in the full extent thereof, therefore we are in this employment nearer unto God than any others, and he is more interest in us and in Scotland than in any other Nation whatsoever.* Two Witnesses

more

more I hope will make the thing credible. Mr. Borden in his Sermon Revel. 18. 6. *Reward her as,* p. 9. &c. saith, 'Tis no wonder that our forefathers did little or nothing against the Beast and the Babylonians, for their eyes were blinded they could not see to work, much less to fight; but that we having clear visions and full discoveries made of the Beast and her abominations, should sit still and be careless, and suffer her for ever to play her beastly pranks, is a most deadly shame and stain unto us. And Mr. Tho. Goodwin in his foresaid Sermon, *Others had had the honour in the first Age of reforming,* p. 52. *and we had been like blear-eyed Leah; yet since, we have been abundantly the more fruitful of Saints, faithful and chosen.* And indeed the truth is, you went so far beyond all other Reformers, that you might well despise them, as having done their work very imperfectly to what you did.

Pr. I took you to be but a Priest, but I doubt you are a Jesuite too, for you can turn other mens words to what sense you please: I believe those good men meant no such thing as the interpretation you give to their words. But whether they did or no, 'tis nothing to us, we pin our faith upon no mans sleeve; if they have said or done any thing amiss, we utterly disclaim it. We own the Kings Supreme Authority and we own the Doctrine of the Church of *England*; and to prove the contrary by particular mens words, (as you have endeavoured to do) is altogether lost labour, because their Opinions is not the Rule we follow. So that all your Quotations evince nothing of what you intended,

and you well deserve to be laugh'd at for having taken such a huge deal of bootless pains in repeating other mens words.

Pa. Very well ! 'tis but making up your mouth, and wiping of it, and looking very demure, and then you have done nothing ; and so you think you can abuse the world everlastingly. But stay, Sir, dear-bought experience hath taught us, that your goodly words are little to be trusted ; and you have approved your selves such incomparable Jugglers, that we will see what you tell us before we believe it. In the highest of your Rebellion you were for the King forsooth ! much more now he reigns : *Th. Palmer* was Minister of the Army raised for King and Parliament, as he styles himself in the Title of his Sermon 1644. *Mr. Peecb* at the Siege of *Basing* was fighting for the King, pag. 24. *We honour the King, we fight for him, we resolve though it cost us our lives we will have his love and his presence again : And John Arrowsmith* before the House of Commons calls him his Dear Sovereign : *They* (saith he) *that brought our King into this Civil War, are a Generation of scornful men that laugh at our Builders, as Sanballat and his Complices did at Nehemiah, What is this thing as ye do ? will ye rebel against the King ? a Generation which can neither find in their hearts to afford a good word of advice to our Dread and Dear Sovereign, &c.* But 'tis more than probable that by a worse than Jesuitical Equivocation, you meant only a notional King, the workmanship of your deceitful Brains : for so we find a cunning distinction between the King and the Kings Person. *Tho. Case* in his Sermon

mon to the Court-Martial on 2 Chron. 29. 8, & 7. And Jehoshaphat said unto the Judges, Take heed what ye do, &c Tell them, That though they had not a Jehoshaphat to give them that charge in his personal capacity, yet they had him in his political capacity. So Robert Austin D. D. printed a Book intending to prove, That by the Oath of Allegiance the Parliament was bound to take up Arms, though against the Kings personal command, for the just defence of the Kings Person, Crown and Dignity. 1644. So you might be sure by such means ever to be for him, and have him of your side whatever you did: for so Mr. Burroughs prov'd by the same art, pag. 27. That his most Loyal Party was not fighting against the King, but for the King, for the preservation of true Regal Power in the King and his Posterity, and to rescue him from the hands of evil men, who were his greatest Enemies. And he said pag. 57. That the Saints and most Religious had ventured their Lives, Fortunes, Children, and all for the safety of the King. One would have taken him then for a great Royalist, but that there was an unlucky Equivocation in the case, The Scripture (saith he pag. 28.) bids us to be subject to the Higher Powers, it doth not bid us to be subject to the will of those who are in highest places. But two or three specious words serv'd the turn, this was chiefly to seduce the Kings own Friends if it were possible: Those that had a Loyal Soul, here was a bait for them, you were fighting for to make the King great and glorious, though 'twas against his will, and for his Authority against his Person, and he was on your side in his Political, though not in his Personal capacity; and

So if they lov'd the King, they might join with you; and no doubt but those goodly pretences deluded then many a well-meaning Soul. But then if people were not for the King, to be sure they would be for the Lord, and upon that account they might and they must join with you, for you *were fighting the Lords Battels, warring for Sion against Babylon*: this was the grand cheat whereby the Nation was deluded. Had the Parliament-Officers gone about and told the people that the King encroacht upon their Priviledges, and acted against the Fundamental Laws of this Kingdom, the generality of men was not so well read in the ancient Statutes and Charters of this Realm as to know whether it was so or no; and so 'tis likely they had been very slack in engaging in a doubtful general. But you knew well enough that the people would fight for God, therefore you made him a party in the case, and then called upon them *to help the Lord against the Mighty, to help to throw down Antichrist, and to set up Christ*; and those that came to your call, were rewarded (besides the holy Plunder) with good words, flatteries, high and lofty titles; they were *the Saints, the Godly, the Chosen, the Lambs Followers, and the precious Ones*, and so you made them active in their wickedness by making their deluded Consciences to warrant their accursed doings. Though the way was besprinkled with blood, yet that the people might not be deterred from doing

Gods work, they were told that God had seen it good to bring Christ into the Kingdom that bloody way; and then who would be afraid of blood-shedding

shedding upon such an account? But this hath been sufficiently proved, when I spoke of your cruelties, and made it appear that the War was Religious and not Civil, and that for the good of Souls you may do what you list as well as the Pope.

Now I desire only to mention a few more of your juggling tricks, and then I shall endeavour to say somewhat in defence of those Authorities I have cited out of your Books. Mr. Palmer resolves that grand Query, How shall I know that the Parliaments Cause is Gods Cause, and those that join with them more Gods people than on the other side? in this manner: *Alas, it is the plainest thing in the world, look to the words of Christ, John 10. 5, and 44. My Sheep know my Voice, &c.* Now do but consider which of the new-raised Forces come nearest to this Rule; who is it that submits to the Word and Rule of God? who set up the work of Reformation? who is desirous to preserve the people of God? Was not he an excellent Casuist to make your pretences and doings an argument to prove that your War against the King was just? Much like him that laid it is and hath been the design and practice of Jesus Christ to break all Kingdoms that oppose him, and oppress his Saints: As much as to say, that God pulled down the King, because he oppressed Christ, and did not favour the Saints: by which Rule the best cause is condemned if it be unsuccessful, and well-fare the Turk and all the wicked as long as they prosper: according to this we have seen before that Providence was your Guid and Captain, it led you, and did all things for you,

p. 11 & 13

Th Good.

1645.

P. 43.

and so it came to pass that the worst of your doings were charged upon God. *Jehovah-fireh*, pag. 65. *The Prentices and Porters were stimulated and stirr'd up by Gods Providence thousands of them to petition the Parliament for speedy redress. And Mr. Will. Jenkins in his Conscientious Queries and Submission to the then present Power 1651. useth only the Turkish Argument of good success to prove that the prosperous Rebels were to be obeyed as lawful Superiours, and that by charging all that had been done upon God and Providence, pag. 2. Whether the stupendious Providences of God manifested among us in the destruction of the late King and his Adherents in so many pitcht Battels, and in this Nations universal forsaking of Charles Stuart, and the total overbrow of him and his Army; whether by these Providences God hath not plainly removed the Government from Charles Stuart, and bestowed it upon others, as ever he removed and bestowed any Government by any Providence in any Age? Whether a refusal to yield Obedience and Subjection to this present Government, be not a refusal to acquiesce in the wise and righteous pleasure of God, and a flat breach of the fifth Commandment? Therefore he saith in his Humble Petition, That he looks upon it as his duty to the then Authority to yield all active and cheerful Obedience in the Lord, even for conscience sake: as though their prosperous wickedness could give them a just title to their Usurpation. Another would have it believed that the Saints were victorious, because of Christ being with them, and their having a Commission from him to act as they did, saying, That the Saints and the secret ones shall*

shall work destruction, and that this feeble Generation shall be as a Lion from the presence of Christ amongst them. Christ (saith he) assigns that to them which is his own proper work: let men take heed how they provoke this Lion, for then he will not lie down until he eat of the prey, and drink of the blood of the slain. As though it had been by the order and power of Christ that the Lion or the wild Beasts had filled all the Nation with blood and slaughter. Then in stead of teaching the people to obey the Precepts of the Gospel, Charity, Humility, Meekness, Obedience to the King, &c. you would have them mind the secret intentions of God, and set forward that work which his Providence had begun, as you said, which was called Generation-work, a phrase and a Doctrine still in use amongst you.

It is the duty of the Saints (saith one) to observe what the way of God is in the time of their Generation, to see what Name of God is most conspicuous in his administration, and accordingly to sanctifie that Name of his. Nothing can be more pregnant with delusions and evil consequences than this.

Afterwards when in the carrying on of the designs in hand the Kingdom was filled with blood and confusion, that the people might not see how they were gull'd, you fell to prophesying, promising them much happiness, with many secret and glorious things after all their trouble, so saith the same Author, *ibid.* pag. 6. *We shall see at last that the mercy God intended for us was worth all the troubles and blood, &c.* God hath many Promises to his Church to accomplish, many Prophecies to fulfil, many glorious things to declare,

*See Burr.
1643. p. 2.*

Joh. Bond,
1644.

*many Mercies for his Saints to bestow; and these
sins among us will make way for all. And so*
Mr. Bond tells the Parliament, That the present
work of Salvation and Reformation they had in
hand, was carried on in a mystery, was a sha-
dowed master-piece, altogether made up of strata-
gems, paradoxes, and wonders, and so the comfort
is, it shall be a great Salvation, a Salvation from
Babylon. But this will suffice at present to shew
that the people was deluded more ways than
one; and to give a warning to the following
Generation, that so they never be drawn into
Rebellion by the same arts and pretences as their
Fathers were.

It would be endless to rehearse all the equivo-
cations, jugglings, and deceits as were used to
seduce the people: next time we meet perchance
you shall hear more of them. What I have said
now is enough to prove that your words signifie
nothing but what you please, that your dissimu-
lations are deep and specious, and that you ne-
ver want arts and evasions to plead innocency,
and save your credit after the foulest doings and
miscarriages. Now you differ but a very little
from the Church of *England*, and you are for
Obedience to the King, whatever some of you
may have said or done heretofore. Very good!
That's as much as to say, That do you what you
will, you are resolved ever to be in the right,
and never to acknowledge your selves faulty in
the least, for fear of losing the repute of Intalli-
bility. But let it be considered,

1. That I have proved what I charged upon
you, not by the words of the obscure and ordi-
nary,

nary, but of the most famous men of your Party, who must needs have known the Tenets and Doctrines of your Sect, and who were then and are still now cryed up and followed by your Disciples and Admirers.

2. That those words of theirs I have cited, were not taken out of Libels or prophane Books, nor were spoken heedlessly in the heat of dispute, but are to be found in their Sermons, and were delivered out of their Pulpits in the powerfulness of Preaching, as being the Word of God.

3. That those Sermons were not preached in Country-Towns, or to ordinary Congregations, (where any stuff preached after the tone and manner in use among you had been as good as the best) but almost all of them before the Parliament, where none but great men were admitted to preach, and where, to be sure, they preached none but their best Sermons: and moreover, that those Sermons were printed with the names of the Authors, and with License and Approbation.

4. That 'tis more likely they would then deliver their true Opinions, and speak out what was in their hearts, when they had the power in their hands, and were free to speak what they pleased, than now they are under fear and restraint, and are fain to conceal or dissemble what they would then openly preach and proclaim.

5. That they not only preached Sermons, but they and their Disciples lived Sermons also; your practice and Doctrine agreed excellently well, what was preach'd was acted, there was none of their good Instructions lost, you approved

ved what they said by doing accordingly, and you generally own'd by a practical belief those Doctrines I have set down as yours out of your most approved Authors.

Lastly, It is manifest by my Quotations, that your Ministers rendred the last King odious to his people, and preacht him out of his Throne and Kingdom: but 'tis no where to be seen that they ever preach'd this King into the favour of his people again, or used their powerful eloquence to have him restor'd to his Right. And since his return, though you have given over printing, yet most of you have kept up the Faction, and in stead of crying *peccavi*, have still endeavour'd to weaken the Church, and draw Disciples after you; and your Synods have never disclaimed those men who by their Preaching had kindled up the late Rebellion, and the Preachers have never recanted their former Opinions, but either justified or disguised them: nay, many of them own still the Obligation of that infamous Oath call'd the *Covenant*, whereby they acted and warranted all their wickedness. Therefore though the people may be excused having been deluded and imposed upon, yet you the Ministers and Heads of the Faction can never (with all the wit you have) plead any thing that can justify you from owning the worst of Popish Errours.

Now let our Judge speak if he pleaseth.

G. I confess I am somewhat amazed at what I have heard: I never thought so much could be said for proving a Conformity betwixt Papists

pists and Presbyterians in so many points : but yet I will decide nothing, nor make any reflections upon what you have said : I'll rather transcribe and print your discourse, and leave the Reader to think and to judge as his own discretion shall advise him. Only seeing that you are most chiefly agreed in denying the King that Supreme Authority which God hath given him, and pretending a certain Power and Jurisdiction over him, *in ordine ad spiritualia*, for the good of souls, or to phrase it aright, *for to advance Gods Cause, and to set up Christ* : I shall set down some Texts of Scripture which plainly evince the contrary, and then desire all Christians to yield a chearful and loyal Obedience, until they have been told from Heaven that the Pope or Clallis are impowered from God to act contrary to his Word in this particular.

First, For the Authority of the Supreme Magistrate over all that live in his Dominions, read *Rom. 13. 1, and 2. Let every soul be subject to the higher powers, for there is no power but of God ; the powers that be are ordained of God : whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. — v. 5. Wherefore ye must be subject, not only for wrath, but also for conscience sake.* Here you see that neither Pope nor Puritan is excepted, but every soul is to be subject : this was written when the Higher Powers were Heathen, bloody Persecutors of Christianity, who endeavoured to destroy the Gospel ; and yet for all that, they must not be rebelled against, and their Authority must not be resisted : *Whosoever resisteth*
the

the power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation: and therefore we must be subject to them, not only for fear of their anger, but also for fear of Gods, not only for wrath, but also for conscience sake. In Tit. 3. 1. Put them in mind (saith the Apostle) to be subject to principalities and powers, to obey magistrates, to be subject to every good work. You see that good works and obedience to Magistrates are joined together, and appointed to be equally prest upon the people by the Exhortations of Christs Ministers. In the 1 Pet. 2. 13, &c. Submit your selves to every Ordinance of men for the Lords sake, whether it be to the King as Supreme, or unto Governours as unto them that are sent by him: — for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, but not using your liberty for a cloak of maliciousness, but as the servants of God. — Fear God, honour the King. You see it is the will of God that with well-doing, (that is) by obeying the King and his Governours, we should put to silence the ignorance of foolish men, who thought that Religion freed them from the yoke of subjection: and that we should not make Christian liberty a cloak of maliciousness, a pretence of Disobedience and Rebellion; but as servants to God, honour the King, and submit our selves to him for the Lords sake. Therefore it is a great impiety and hypocrisie to pretend Gods cause and interest for rebelling and disobeying, when he bids us for his sake to obey and to be subject.

2. That none must presume upon any account
what-

whatsoever to rebel against the Sovereign or Supreme Governour, read *Num. 16.* at the 3.v. you shall find that *Korah* and his rebellious crew pleaded that *the people was the Lords people*, and that they were holy every one of them; and therefore (say they) to *Moses* and *Aaron*, *Why lift ye up your selves above the Congregation of the Lord?* But at the 32.v. *The earth opened her mouth and swallowed them up, and their houses, and all that appertained to them.* And by that dreadful and unheard-of judgment, God manifested how much he detests Rebellion, that following Ages might beware of the heinousness of that crime. So in *1 Sam. 24.* 5, and 6. *David*s heart smote him because he had cut off *Saul*s skirt, and he said to his men, *The Lord forbid that I should do this thing unto my Master, the Lords Anointed, to stretch forth mine hand against him, seeing he is the Lords Anointed.* And c. 26. v. 9. *David* saith unto *Abishai*, *Destroy him not, for who can stretch forth his hand against the Lords Anointed, and be guiltless?* *David* was then Anointed King, he was persecuted wrongfully by *Saul*, *Saul* was rejected of God, and he had most barbarously put to death the Priests of God, and their whole families; and yet because he was King over the people, *Who can stretch forth his hand against the Lords Anointed and be guiltless?* God as you see allows no pretence at all for Rebellion, for that as I have shewn you Kings have their Authority from him, *By me Kings reign*, saith the Divine Wisdom, *Prov. 8.* 15. and therefore *Solomon* joins God and the King together, as the objects of our respect and obedience, *Prov. 24.* 21. *My son, fear thou*

thou the Lord and the King, and so Eccles. 8. 2. I counsel thee to keep the Kings Commandment, and that in regard of the Oath of God.

3. We are not to speak evil of the King, but rather to pray for him: in 22. *Exod. 28. Thou shalt not revile the Gods, (that is, Supreme Magistrates) nor curse the Ruler of thy people. Job 34. 18. Is it fit to say to a King, Thou art wicked? and to Princes, Ye are are ungodly?* So it was witnessed against Naboth by his false accusers, *That he blasphemed God and the King, 1 King. 21. 13.* and then he was stoned to death. Whereby it appears, that in Israel it was one of the greatest impieties to speak ill of the King. As also it is commanded by *Solomon, Eccles. 10. 20. Curse not the King, no not in thy thoughts, &c.* And you may see what a black character the Apostles set upon those *that despise Dominion, and speak evil of Dignities*, in the Epistle of Saint Jude and in 2 *Pet. 2. 10.* Now that it is our duty to pray for the King, we have these examples, 1 *Sam. 10. 24.* when *Saul* was anointed, the people cryed, *God save the King;* and so likewise when *Solomon* was anointed, 1 *King. 1. 39.* But what need any more than this precept of *St. Paul?* 1 *Tim. 2. 1, and 2. I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in Authority: — for it is good and acceptable in the sight of God our Saviour.*

Lastly, That we are to pay Tribute to Kings and Sovereign Princes, read *Rom. 13. 6, and 7. For this cause pay you Tribute also, for they are Gods Ministers, attending continually upon this very thing.*

Render

Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. If the Heathen Emperours were Gods Ministers, and therefore to receive Tributes and Customs; much more the Christian Kings that now reign over us. Moreover, we have the example of Christ himself, who when he had not wherewithal to pay that Tribute which the Roman Kings had imposed upon the Jews, was pleased to work a miracle for to get money to pay it withal, *Mat. 17. 24. &c.* He that was and is King of Kings and Lord of Lords, the God of Heaven and Earth, pleaded no exemption from paying Taxes, but bound this duty upon all his followers by his own example, and thereby confirmed also that precept which he gave us, (when the Jews asked him whether it was lawful to pay Tribute to *Cæsar*, *Mat. 22. 21.*) *of rendring to Cæsar the things that are Cæsars, as well as to God the things that are Gods.*

Now therefore let no Christian dare to go against these so many and so plain and express Scriptures in disobeying or resisting his King and Sovereign under pretence of Religion, or of removing evil Councillors, or of fighting for the Kings Authority against his Person, or because the Pope or the Presbyterian Synod enjoin him so to do, *for the good of souls, for the cause and interest of Christ and the Gospel:* for you see that God makes no reservations, and allows of no distinctions or equivocations, but bids every soul to be subjects, and threatens damnation to any that shall not. And now, Sirs, I leave you to meditate upon what you have heard, and I heartily wish it may do you good.

F I N I S.

ERRATA

In the first Part.

Page 4. line 25. for *cryed*, read *erred*. P. 11. l. 11.
f. *falsam*, r. *falsum*. P. 22. l. 5. f. *sansie*, r. *suffer*.

In the second Part.

In the Preface, P. 3. f. *are*, r. *err*. Pag. 11. l. 19. add
we. P. 16. l. 7. add *loft*. P. 26. l. 12. f. *ever*, r. *even*.
P. 39. l. 25. f. *then*, r. *them*. P. 50. l. 7. r. *did reach no fur-*
ther than the end of. P. *eadem*, l. 27. add *is it*. P. 64.
f. *general*, r. *quarrel*. P. 71. l. 8. f. *subject*, r. *ready*.

